The Outlook

Vol. 63 October 21, 1899 No. 8

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

Letters should be addressed:

THE OUTLOOK COMPANY

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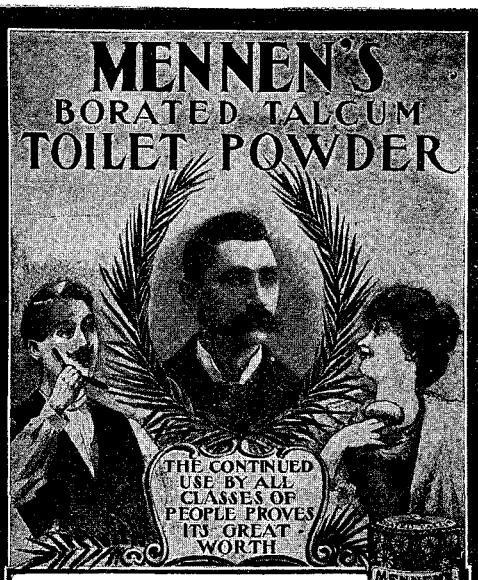

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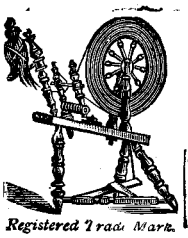

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The Outlook

Published Weekly

Vol. 63 October 21, 1899 No. 8

The South African War: The Negotiations

The Outlook has already given a history of the events which, beginning with the exodus of the Boers from Cape Colony in 1835 and the founding of the Transvaal Republic, have preceded and prefaced the present war in South Africa. To these articles we refer the reader who wishes to understand the course of events which has culminated in the negotiations finally broken off by the ultimatum of the Transvaal Republic. Without further comment on the mutual suspicion and the ineradicable incongruity between the stolid and apathetic Boers and the ambitious and aggressive British which pervaded and embittered this diplomatic intercourse, we here briefly summarize it, that the reader may comprehend its culmination:

May. Twenty-one thousand Uitlanders present to the British Government a petition praying for redress of grievances indorsed by Sir Alfred Milner, Governor of Cape Colony and High Commissioner for South Africa. For statement of these grievances see pages 447–448.

May 31. Sir Alfred Milner and President Kruger have a conference in which Sir Alfred demands that five years shall be sufficient to secure the franchise, with a naturalization oath similar to that in the Orange Free State. President Kruger consents to halve the present residence of fourteen years, but insists on Great Britain's abandonment of her claim to suzerainty.

July. The Volksraad grants retrospective franchise after seven years' residence, despite British protest that it will not be satisfactory. The British Government proposes a joint conference.

August. President Kruger, as an alternative, proposes to accept five years' residence, provided Great Britain abandons her claim to suzerainty and pledges herself never again to interfere in Transvaal affairs. Great Britain refuses to make such pledge, but repro. oses conference on all points at issue.

September. President Kruger withdraws proposal for five years' residence for franchise, but consents to a conference, on the condition that the Transvaal shall be recognized in the conference as a sovereign State, involving an abandonment of the suzerainty of Great Britain and its right to interfere. Great Britain refuses to accept these conditions, and promises to formulate afresh its demands. Three weeks pass by. During that time the British Government is evidently making preparations for possible war. Meanwhile Mr. Chamberlain officially gives the assurance of the Government that there was "no desire to interfere in any way with the independence of the South African Republic," and offers "to give a complete guarantee against any attack upon that independence either from within any part of the British dominions or from the territory of a foreign State."

October 10. The Transvaal Republic sends its ultimatum to London, demanding (1) that all points of mutual difference shall be regulated by diplomacy or arbitration; (2) that all British troops on the borders of the Transvaal Republic shall be instantly withdrawn; (3) that all reinforcements of troops that have arrived in South Africa since June 1 shall be removed, and (4) that troops now on the seas shall not be landed in any part of South Africa. Finally, if these four demands are not acceded to before five o'clock of the next day, the Transvaal Government will regard the failure "as a formal declaration of war."

❀

Effect of the Ultimatum

By those who felt that Great Britain would fight, whether or no, this peremptory ultimatum was regarded as an obvious military precaution. It must be admitted that there was something in the British attitude to confirm Boer suspicion. Not only was there no receding from the London Government's insistence on its demands; there had even been enlargement of those demands—for instance, the proposed introduction of the English language into the Volksraad. Again, both by word of official newspapers and by the deed of War and Admiralty Office preparations, Great Britain was expressing in no uncertain language her intention to enforce her demands by arms. In addition, the Boers charged Mr. Chamberlain with irritating them beyond the bounds of

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endurance, thus having "a shifty plan of removing responsibility from himself." It is an old saying that the aggressor in a war is not the first who uses force, but the first who renders the use of force necessary. Finally, the majority of the Boers are densely ignorant. Many of them are still convinced that they can conquer any British force sent against them. They feel self-confident, first, because of their constant successes obtained in the war of 1880–81, and, secondly, because it would not be possible for Great Britain to abandon her manifold interests in other parts of the world to concentrate a sufficient force in South Africa. The Boers are also justified in the feeling that they are sure to have signal successes at first. The temptation to win these successes against a hereditary foe is apparently irresistible. Nevertheless, it seems incredible that President Kruger should have been willing deliberately to forfeit the steadily increasing Boer claim to public sympathy. He had a good chance to gain peace and independence with honor. He has thrown that chance away. Even he must realize that his ill-judged ultimatum will probably mean the destruction of the Boer Republics as self-governing entities. Following the ultimatum, an official manifesto has now been issued by the Transvaal Government to British subjects in all South Africa, urging them to resist Great Britain and accusing the London Government of the single desire to swallow the two republics for the sake of the gold-mining industry. This, of course, is an attempt to excite a race-uprising throughout South Africa.

❀

President Steyn's Proclamation

After the receipt of the Transvaal ultimatum, Sir Alfred Milner formally inquired as to the course of the Orange Free State. President Steyn replied, in accordance with its offensive and defensive alliance, that it must make common cause with the Transvaal. Martial law was immediately proclaimed throughout the Free State, and the courts closed. A proclamation was issued warning British subjects to leave immediately and calling upon the burghers to respect those who secured such permits. President Steyn asked all burghers to do their best in securing the continuance of the Free State's independence. Solemn obligations, he said, had not protected the Transvaal against the annexation conspiracy, and when its independence ceases the Free State's existence as an independent State is also meaningless. "The experience of the past shows that no reliance can be placed upon the solemn promises and obligations of Great Britain when an administration is at the helm prepared to tread treaties under foot." Then follows a historical sketch of the alleged wrong. The proclamation continues:

> The original conventions have been twisted and turned by Great Britain as a means of exercising tyranny in the Transvaal, for which no return injustice has been done in the past. No gratitude has been shown for the indulgence granted British residents, who, according to law, have forfeited their lives and property. Compliance with the British demand would be equivalent to the loss of independence, which has been gained by the blood and tears of many years. The British troops are concentrating on the borders of the Transvaal in order to compel by terrorism compliance with the claims and crafty plans of those whose motive is love of gold. Realizing which, while acknowledging the honor of thousands of Englishmen who abhor deeds of robbery and violence, the Free State execrates the wrongful deeds of British statesmen.

❀

Premier Schreiner's Proclamation

Close on the heels of President Steyn's proclamation, one was issued by Prime Minister Schreiner, of Cape Colony. He declared that, owing to the state of war existing between the Imperial Government and the Transvaal and the Orange Free State, it is expedient to warn British and others of their duties and obligations to the Queen. The proclamation exhorts all to observe loyalty to the Queen and the Government, and to abstain from treasonable and seditious acts, and all words and acts tending to excite disaffection. It warns her Majesty's subjects not to enlist or engage in the military service of either of the two republics, and not to carry on trade with or to supply goods to either republic, or to the citizens of either. Following these proclamations Great Britain and the Transvaal made the usual provisions for representation. Great Britain's selection of the United States to act for British interests in the Transvaal, and the Transvaal's

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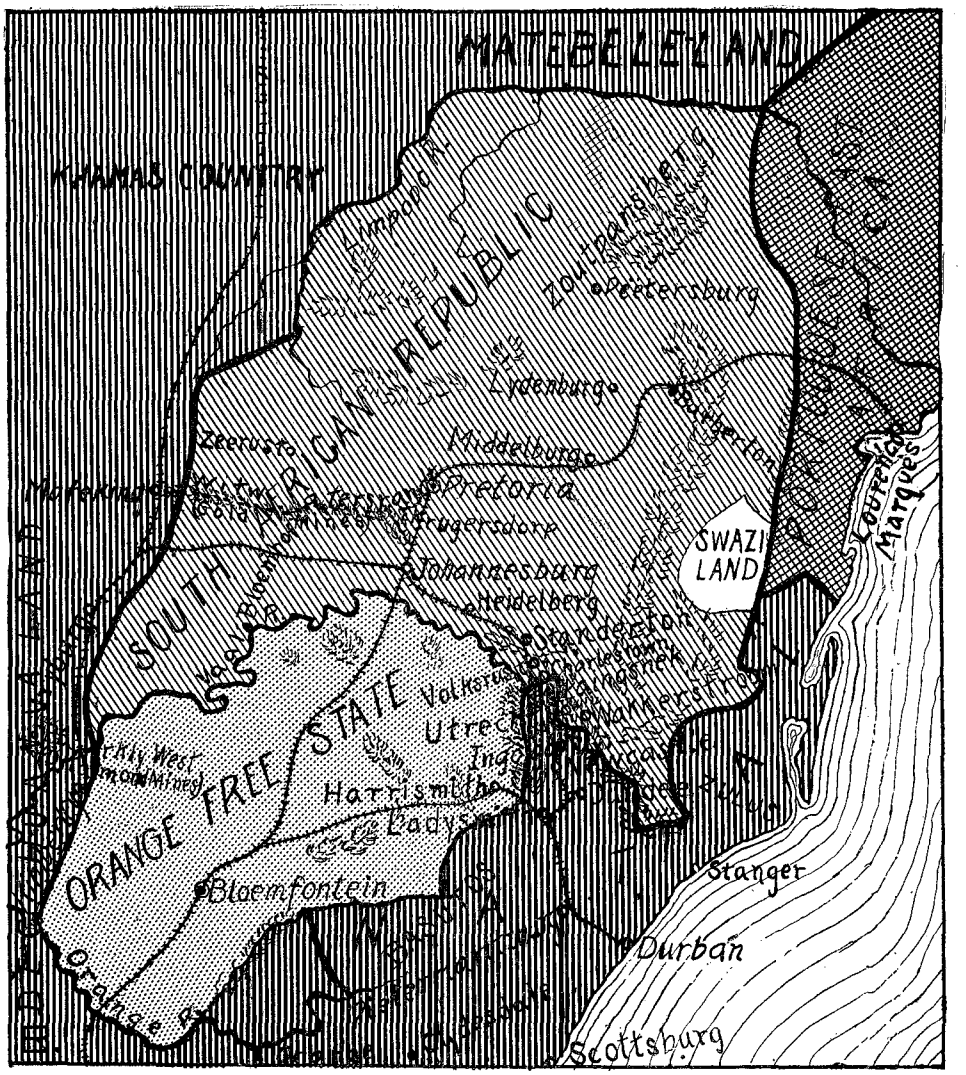

THE TWO SOUTH AFRICAN REPUBLICS

selection of Holland to act for Boer interests in England, are sufficient indications of elective affinities. Any refusal of such invitations on our part or that of Holland would be construed as a distinctly discourteous, not to say unfriendly, act. Mr. Macrum, our Consul at Pretoria, will be the representative of British interests in the Transvaal.

❀

The British and Boer Commanders

Much of the British control of South Africa has now passed from the Colonial to the War Office. The Commander-in-Chief, Sir Redvers Buller, left London on Saturday of last week. The chief commander in Cape Colony is Sir Frederick Forestier-Walker, and in Natal, Sir George Stewart White. When the time allowed by the ultimatum for a British reply had expired, and only a reply had been received that the ultimatum could not be considered, the British posts near the Transvaal and Orange frontiers were hastily abandoned and British garrisons withdrawn. Of course, at present, the British are at a decided disadvantage, both in numbers and supplies. The Boers have a corresponding advantage. Their Commander-in-Chief is General Joubert, who has been called the ablest leader

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of mounted infantry produced by modern war. In consequence of the report that some burghers had misbehaved themselves on their journey, General Joubert issued a public letter declaring that any plundering raids will be severely punished. He adds that "when we are unwillingly compelled to cross the boundary line of our country, let it not be thought that we are a band of robbers; with that in view, remain as far as possible from private dwellings and from places where no enemy is stationed. When food or forage for the cattle is needed, let certain officers acquire such goods from the owner, and let a receipt be given with promise of recompense by the Government." While General Joubert commands the Boers advancing into Natal, those advancing into Bechuanaland are commanded by General Cronje, who made his reputation in the war of independence, and also in his prompt checking of the Jameson raid.

❀

Boer Advances Across the Border

The events of the war so far show rapid movements on the part of the mounted Boers to prevent British concentration. The Transvaal forces advancing across their southern border into Natal have now occupied Charleston and Newcastle. Fighting is reported near Dannhauser, Glencoe, and Dundee. The Transvaal forces are now being joined by the Orange Boers, who marched from Harrismith through the Draakensberg by way of the Van Reenen Pass to Ladysmith in Natal. It is interesting to note that these two towns were once in the same country. They are named for Sir Harry Smith and his wife. In 1848 Sir Harry was Governor of Cape Colony. The Boer forces advancing across the western border have destroyed two armored trains and captured the ammunition, together with a number of prisoners. The British railway from Cape Town to Bulawayo runs for more than five hundred miles parallel with and only from five to twenty miles from the Dutch border. In many places the roadbed and bridges have been already destroyed. The Boers have laid siege to Mafeking, where Colonel Baden-Powell is encamped with an insufficient force. It is now reported that the Boers have also laid siege to Kimberley, where Mr. Cecil Rhodes, aided by three thousand troops, is guarding his diamond-mines.

❀

Canada's Contingent

At a meeting of the Canadian Cabinet last week a decision was reached to send one thousand soldiers to South Africa as Canada's contribution to the British forces now fighting the Boers. The official statement is as follows:

> The Government has decided to send a larger number than any of the other colonies has sent, and larger than the British Government has suggested. The only question in the way of the Government acting more speedily in the matter was as to whether or not Parliament would have to be called together to meet the expenditure. This point was got over by the form of enlistment, the War Office having stated that units of men of 125 each should be sent, and that they would be attached to an imperial corps. The Canadian Government would have preferred to send a whole regiment, with Canadian officers in command. Good marksmen will have the preference. The Government will equip the contingent and pay the cost of transportation to a point on the South African coast. Enrollment will begin at once.

Though Canada sends double the number of troops asked for by the British Government, double the number decided upon by the Canadian Cabinet might have gone but for the opposition of one member, Mr. Tarte, Minister of Public Works, who threatened to resign if such a contingent were sent. He declared that the participation of Canada in one of England's foreign entanglements was a phase of imperialism which French Canadians would not tolerate. Finally Mr. Tarte was induced to relax his opposition upon a compromise as to the number and payment of the men. The Canadian Cabinet had proposed to equip, transport, and maintain two thousand men throughout the entire South African campaign. To placate Mr. Tarte it was agreed to reduce the number and to allow the British Government to pay the men, who will be attached to the British forces. Quebec Frenchmen are much divided on the question, but it is said that the English throughout Canada are a unit.

❀

Colonel Picquart and Others

Last week a letter was published from General de Gallifet, French Minister of War, concerning Colonel Picquart's

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management of Secret Service funds. At the recent Dreyfus court martial a number of the witnesses from the army had criticised the financial conduct of the Intelligence Department during the time when Colonel Picquart was in charge. The most pronounced of these witnesses was General Roget. He declared that Colonel Picquart had squandered a part of the Secret Service funds in trying to obtain information which would facilitate the substitution of another officer for Captain Dreyfus. Colonal Picquart indignantly announced that he would demand from the Minister of War an immediate investigation of the manner in which the Intelligence Department had been conducted. Accordingly, the Minister of War called a Council of Inquiry. The Council investigated the affair and made its report to General de Gallifet, who summed up the conclusions in a letter to Colonel Picquart. As might have been expected, the results of the examination gave no ground whatever for the slightest suspicion as to the honorable character of Colonel Picquart's management. Last week the High Court of Justice dismissed the case against Judge Grosjean, of the Versailles court. Advocate-General Melcot had preferred charges against M. Grosjean in connection with the trial of M. Déroulède, Chief of the so-called "League of Patriots." M. Déroulède and his accomplices are now before the Senate, which sits as an extraordinary court of justice. The charge against them is that of a conspiracy to change the form of government. Last week also occurred the condemnation to two years' imprisonment of MM. Firman and Jardin, who wounded a commissary of police while the rioting of Sunday, August 20, was in progress. M. Sebastien Faure, editor of the Anarchistic "Journal du Peuple," who did more than any one else to provoke that riot, was sentenced to only two months' imprisonment. It will be remembered that the mob invaded two Paris churches, and during the various encounters outside and inside nearly three hundred persons were injured.

❀

Concessions in Poland Prince Imeretinski, the Russian Governor-General of Poland, has just issued an important announcement. It is nothing less than a consent to the petition of leading Poles to allow more instruction in the Polish language. Hereafter, according to the Governor-General's ruling, teaching in all middle-class schools will be carried on in Polish, while in the higher-class institutions the Polish language will constitute a main subject. The history of Polish literature will also be included, and will correspond with the course in the Russian language and literature. These concessions have, of course, caused great satisfaction throughout Poland, and equal surprise among the Poles in Russia and Austria, but especially among those in Germany. The Germanizing of Prussian Poland has been pushed to an extraordinary extent. Finland has suffered and is suffering from a non-fulfilling of solemn promises made by Russia; Poland, long oppressed, will now be somewhat heartened by the permission to enjoy a little more national life.

❀

Earthquakes in Asia Minor and in Ceram It is now believed that at least fifteen hundred persons have perished from the recent earthquake in the neighborhood of Aidin in Asia Minor, an earthquake felt as far as Smyrna. Entire villages were destroyed, and so sudden was the shock that men, women, and children were buried in the ruins of their homes before they had any realization of their danger. Five hundred persons were killed at Sarakeni alone. Throughout the Aidin district the level of the soil has subsided in consequence of the earthquake, sulphurous springs have burst out, and the country has become full of crevices, out of which rushes muddy water in great volume. A still more terrible earthquake has occurred on the island of Ceram, to the west of New Guinea. The town of Amhei was completely destroyed; four thousand people are reported as killed. Many of these probably met death by fire, the usual accompaniment of earthquakes in the villages of the Malay archipelago. A volcanic mountain chain traverses the island from east to west, and the peaks rise in some instances to a height of ten thousand feet. Ceram belongs to the Dutch government of the Molucca Islands. It is the largest and most mountainous of that group. The inhabitants are partly

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native Alfuros and partly immigrant Malays. They have long been famous for the manufacture of inlaid and damascened arms, but still more for their production of spice and pepper.

❀

The Philippines Last week Secretary Root ordered all available army chaplains to the Philippines. When, at its last session, Congress increased the temporary strength of the army from twenty-five thousand to a hundred thousand men, it failed to make provision for any additional chaplains. The clause which limits their number to thirty seems to have been overlooked. It is reported that, of this number, ten of those holding commissions are superannuated; hence the "spiritual service" has been rather limited. Eight of the regular chaplains are already in General Otis's army corps. The most important event of last week in the Philippines was the march of General Schwan's column south of Manila, by which a great scattering of insurgents was effected. The movement has apparently been successful. Two hundred Filipinos were killed and four hundred wounded. Near Angeles, to the north, there has been considerable firing from ambush upon our forces. In announcing the release of certain American prisoners, Aguinaldo has issued a proclamation in which he says that in America there is a great party insisting on the Government's recognition of Filipino independence:

> That party will compel the United States to fulfill the promises made to us in all solemnity and good faith, though not put into writing. Therefore we must show our gratitude and maintain our position more resolutely than ever. We should pray to God that the great Democratic party may win the next Presidential election and imperialism fail in its mad attempt to subjugate us by force of arms. There are some Americans in the Philippines who have joined us because they disapprove a war of what Mr. Atkinson calls criminal aggression. When offered a chance to return to their own camp they declined.

❀

Colonial America: Archbishop Chapelle and Bishop Potter The interesting news and opinions which are constantly published concerning religion in our new possessions will be more than ever in people's minds now that two distinguished prelates are about leaving for Honolulu and Manila. Archbishop Chapelle, of New Orleans, having been appointed by the Pope as Apostolic Delegate, has discussed the colonial situation in the Pacific with President McKinley, and declares that their views are in entire harmony. Leo XIII. has apparently given complete authority to Archbishop Chapelle regarding ecclesiastical matters in the Pacific possessions, and the latter hopes to do much toward pacification in the Philippines through the influence of the Church. Regarding the acquirement of property by the Church, Archbishop Chapelle says that the Queen and Government of Spain had no share whatever in it, and therefore could not and did not concede to this country any title or right to the property, which is exclusively the property of the Church, acquired by three hundred years of residence and possession. The early departure of Bishop Potter on a visit to our Pacific possessions is also of great interest to the people at large. As an avowed anti-expansionist, Bishop Potter's addresses have been listened to with the attention which his words always command. His influence regarding missionary endeavors, not only of his own, but of all churches in our colonies, will and should have great weight. Whatever may be thought of the expansion policy of the Government, there can be no question that the Church must keep pace with the State, and wherever the latter establishes its authority, whether rightly or wrongly, there the Church must go to lay the foundations of civilization by religion and education.

❀

Expansion Discussion at the Episcopal Congress Bishop Potter and Dr. Rufus W. Clark, of Detroit, were among the speakers at the Episcopal Church Congress at St. Paul. The former truly says: "It is possible that a nation which still preserves the forms of democratic government may in time subordinate them to methods of its administration which sooner or later will bring the substance of imperialism along with them." This is the danger which he apparently apprehends in the Philippines, where, he adds, America's "first word is subjection, its first demand surrender, its first, second,

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and third conditions are, 'We will recognize nobody, we will treat with nobody, we alone will dictate all the terms.'" As an honorable alternative, he proposes that we "submit to an international court, representing the best wisdom of the best peoples, the question of the present disposition and future administration of the Philippines." This is a definite alternative to the maintenance of our own sovereignty, and seems to us better than the proposition that we withdraw from the Philippines altogether and leave them to such government as they can establish or such anarchy as they may fall into. The objections to this course appear to us weighty and conclusive, but we need not enter upon them here. Dr. Clark insists that expansion does not involve imperialism, that the American Government "does not rest without qualification upon the principle of personal liberty. It rests upon the principle of the largest good to the largest number," a contention which he confirms by citation from our past history. It appears to us that in this he is fundamentally right. The parenthetic assertion in the Declaration of Independence that just governments rests upon the consent of the governed is subordinate to its fundamental assertion that governments are instituted among men for the benefit of the governed.

❀

The President in the West

We do not think it important to report either the President's speeches in his Western tour or the reception given to him. That the latter is cordial and even enthusiastic is a matter of course. The Nation will always receive its President with cordiality if not with enthusiasm, unless he has rendered himself extraordinarily unpopular. For, little as the Nation is inclined to honor its public officers, it has not yet lost the inclination to pay respect to its chief executive. Nor can he do more in his speeches than repeat what he has already said and what The Outlook has already reported, namely, that it is the policy of the Administration to establish the sovereignty of the United States over the Philippines and then leave Congress to determine what the future relationship of those islands to the United States shall be and how the government shall be organized. As our readers know, we believe that the Administration can do nothing else. But we nevertheless think that the President is making a mistake in undertaking this tour. There are two questions now before the American people, closely connected: Ought we to maintain our sovereignty in the Philippines? Can we maintain our sovereignty in the Philippines? It is the business of the President to prove that we can. If, by concentrating his attention on that problem, he demonstrates to the satisfaction of the Nation that we can, very few Americans will contend that we ought not and that it is our duty to withdraw. On the contrary, a considerable number of Americans are beginning to question whether we can, with any reasonable expenditure of men and money; and if we cannot, then most Americans will conclude, all arguments to the contrary notwithstanding, that we ought not. Events are more potent than logic. The place just now for the President is in Washington proving that sovereignty is practicable; if he will do that, he may leave others to argue that it is ethical.

❀

Generals Wheeler and Funston

In this campaign Mr. McKinley quotes a letter from Major-General Wheeler, now in the Philippines, which will and should carry weight on account of its testimony as to facts. General Wheeler says: "I am confident that if we should withdraw our army now, Aguinaldo could not hold himself in power without carrying on warfare with other tribes, and this would cause a constant turmoil and warfare for years. . . . For us to withdraw our army now would be criminal, and for such an act we would be arraigned and denounced by the civilized nations of the earth. . . . There is no question as to the richness of soil [in the Philippines] and as to the richness and abundance of gold, copper, and coal mines. . . . The receipts at this port [Manila] from customs are averaging $600,000 a month. This, with the internal revenue, I believe, would in ordinary times pay the entire expenses of the government. An idea seems to be prevalent in the United States that this is an unhealthy country and that white men cannot live here. This is a great

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mistake." This is confirmed by some published interviews with Brigadier-General Funston, who has just arrived at San Francisco from Manila. He says that, if the Filipinos were left alone, the islands would soon be a scene of insurrection; that, while the Filipinos possess much shrewdness, they are treacherous; and that "with the 35,000 men now there and the additional 25,000 that will be on the ground when the November campaign opens, there will be ample soldiery to walk through the islands;" he adds that "there should be a Governor-General, who should have absolute power over the civil government and also the command of the United States troops and any native troops that it may be considered judicious to organize." He believes that "as soon as the rebellion is crushed, there will be an entire change of heart among a large percentage of natives, and that they will be quite willing to carry arms under American officers."

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The Mohonk Indian Conference

At the Mohonk Conference last week, Mr. Jones, the present Commissioner of Indian Affairs, reported some interesting and encouraging facts. There is a total enrollment of pupils in Indian schools of nearly twenty-five thousand, an increase of about a thousand during the past year. Of the more than twenty-five hundred employees in the Indian school service, 1,160 are Indians, a hopeful sign of the advance they are making. Allotments go on steadily; 2,773 were made last year. The fact that five thousand dollars was paid to each of the families of the two Seminole boys who were burned alive by a white mob, though showing the willingness of the Government to try to meet the case properly, serves also to remind us anew that civilization is not yet confined to the white race. No such atrocity was reported as committed by any of the red people of the land. The Government has happily put an end to the troubles of the Chippewas: last year a sad tale came to the Conference about the ill-treatment which they received at the hands of the whites with reference to their pine lands; it is extremely satisfactory that the present Secretary of the Interior pays ready heed to just complaints and rights them as fast as clumsy machinery will allow. As last year, so this year's complaints had to do with the white man's greed; with the difficulty in holding allotments; with the loss of water for irrigation because it was diverted by white people living higher up the rivers; with the taking of Indians from reservations and allowing them to go about the country in red paint and feathers, exhibiting barbaric customs. The perplexities that come with progress find illustration in the difficulties relating to the inheritance of property and to the lack of a registry of births, marriages, and deaths among the Indians. This is especially true as regards the varying tribal laws of inheritance, which differ widely from the white man's. Following common law, some affairs are becoming apparently hopelessly entangled where allotments have been made. For instance, the case of a young Indian who, through the death of his kin, had fallen sole heir to land covering the area of two townships, is but one example showing the need of meeting these exigencies. The strongest factor in Indian civilization is the continuity of missionary work, because the missionary remains longest with the Indian: commissioners, superintendents, agents, unfortunately come and go.

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The International Commercial Congress

The International Commercial Congress at Philadelphia opened last week with four hundred delegates in attendance, and an audience of nearly four thousand. Twenty delegates represented officially as many nations, and the remainder represented commercial bodies. The opening addresses by delegates from various countries have naturally been largely expressive of international goodwill. The second day, for example, ex-Speaker Reed, the Chairman of the day, and Wu Ting Fang, the representative of the Chinese Empire, put in different ways the same thought regarding the moral side of this commercial gathering. Mr. Reed said: "I am one of those who believe that God made out of the men of all nations one humanity. . . . We desire to become acquainted with you; we desire that you become acquainted with us." Wu Ting Fang said that he had learned from Confucius: "'If you deal fairly with other

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people, all the people on the four seas are your friends and brothers.' Here we have delegates from America, Europe, Africa, and Asia. We all congregate now and become a family of the universe." Of the addresses on strictly commercial questions, perhaps the most significant was that of Governor Stone, of Pennsylvania, who said that "by means of machinery which emanated from the genius of American mechanics, we claim that we can sell our products abroad cheaper than can other nations;" or that of Mr. Sternburgh, a representative of the iron industries of the same State, who said: "I believed in a protective policy while our industries were being developed, but now that we are strong enough to compete with the world we should take off some of the stones in this protective wall and have a freer trade; at least give to other nations what we ask for ourselves." Such expressions coming from the very citadel of protectionism indicated the drift of sentiment toward closer commercial relations between the nations of the earth.

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Anti-Tammany Union The Republican leaders in New York County have this year united with the anti-Tammany Democrats and Independents in putting forward a ticket of unusual excellence. At its head, for Justices of the Supreme Court, are Judge Barrett and ex-Judge Daly, two independent Democrats, who have not only borne the highest reputation for judicial ability but have stood for judicial independence of partisan assessments. This principle is perhaps the most important issue presented, as the testimony of ten judges before the Mazet Committee that they contributed from $5,000 to $15,000 each to the political organization that nominated them has awakened a part of the public to the scandal of purchased nominations. Of the five remaining nominees, only two—those for Surrogate and for Judge of the Court of General Sessions—are Republicans. Two candidates nominated by the Independent Labor party for Judge of the City Court and for Sheriff were indorsed—the judicial candidate of the workingmen, Mr. Samuel Seabury, the President of the Manhattan Single Tax Club, being recognized as a lawyer of unusual ability and high character. The quality of this ticket, and the fear inspired in Tammany by the Independent Labor movement, has led that body also to nominate a much better ticket than usual, with Judge Barrett as one of the nominees for the Supreme Court, and a single-tax lawyer popular with the trades-unions for Surrogate. For the further conciliation of this disaffected element, the Tammany platform pledged the speedy construction of the rapid-transit system, and its Corporation Counsel has approved the contract drawn by the Rapid Transit Commission for this purpose. Whether or not the union movement this year can overcome the majority of 60,000 for Tammany in this county a year ago, the public spirit and independence of partisanship shown insure a better city government than would be possible without it.

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Mayor Jones's Campaign The reports received regarding the campaign of Mayor Jones, of Toledo, for the Governorship of Ohio indicate that the discontent of both Republicans and Democrats with the dominant machines may make the independent vote a considerable factor in the result. The Toledo "Bee" has sent one of its staff over the State with Mayor Jones, and the reports he is sending back show that the Mayor is not only having well-attended meetings, but also that at the close of these meetings he is usually "surrounded by men who come forward to pledge their support to him." "It is not hard to understand," says this correspondent, "that the anti-Hanna element in the Republican party and the anti-McLean faction in the Democratic party will cast their votes for Jones. This outside element will not, however, constitute the Jones vote, nor even the great bulk of it. There is undoubtedly a large number of voters who are tired of the party yoke and are welcoming an opportunity to rebuke by their individual votes, not individuals, but party tactics." Mayor Jones has had the advantage of a most favorable introduction from the party papers of both the old parties, the Republicans thinking that Mayor Jones's labor and anti-monopoly programme would attract chiefly Democratic voters, and the Democrats thinking that Mayor Jones's

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former Republican affiliations would attract chiefly Republicans. According to the "Bee's" correspondent, the Democratic hopes come the nearer to being realized, the Jones Clubs in some of the rural districts consisting of about five Republicans to two Democrats. In the manufacturing cities, however, where Mayor Jones's canvass is most successful, the losses of the two great parties seem to be more nearly equal. The speeches that are made invariably contain a severe arraignment of party government. Mayor Jones quotes with approval Washington's views regarding "the baneful effects of the spirit of party," amd makes his campaign not only against the present misrule of the two parties in Ohio, but against all party organization. He arraigns it as a form of competition destructive of brotherly feeling and zeal for the public welfare. That it may also be a form of co-operation through which to secure the public welfare he does not recognize. Many of his addresses read like sermons, and no one who hears them questions his sincerity in trying to realize Christian ideals of brotherly equality through the agency of the State.

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President Harris The inauguration of Dr. George Harris as President of Amherst College took place with due ceremony on Wednesday of last week. The presence of the trustees, faculty, alumni, the students, together with the Presidents of Harvard, Yale, Columbia, Williams, Dartmouth, Smith, Wellesley, Mount Holyoke, and of Boston University, indicated the general interest in the occasion. The address on behalf of the trustees, and the presentation of the charter, seals, and keys of the college to the new President, were made by the Rev. Dr. E. Winchester Donald. The inaugural address had as its theme "The Man of Letters in Democracy." Dr. Harris's clear and wise treatment of this subject is well brought out by a brief extract from his address:

> Three attitudes may now be taken towards the democracy in which we have our habitation. One attitude is withdrawal. One may insulate one's self from vital concern in the actual life of the people. The second attitude is the parasitic, or, even more strongly, the piratical. One may go into the democracy for what one can get out of it for one's self. The third attitude is the reciprocal. A man looks out on democracy and contributes to it, putting in as much as he takes out, or more, paying his full tax, making his pursuit part of a whole which is for good. He is a Christian citizen of the modern world. His maxim for at least half of his life is "Your rights, my duties." The man of letters, by whom I mean the man that is liberally educated, the cultivated man, for practical purposes the college man—although there are men of letters that never saw a college, and college men that are uneducated—the man of letters is expected to take this last attitude of contributing his part in promoting the ends of democracy, putting in as much as he takes out. The State needs citizens of intellectual ability, of character, and of high standards for leaders, rulers, and teachers, and has a right to look to the college for them. By cherishing higher educational interests, the State signifies its need of cultivated men in the professions, in business, in legislation. We have outgrown the crude notion that democracy is equality, and that it has no use for aristocracy. For the aristocracy of birth it has no great regard, although it does not forget that blood tells. Democracy would replace the aristocracy of birth by the aristocracy of worth; would set aside the aristocracy that buys place with gold for that which earns place by capability and distinguished service.

The choice of Dr. Harris promises to be a solution of the perplexities through which Amherst has passed. The new President brings to his position qualities which promise to give him the authority which, as head of a great institution, he ought to command: clear moral and spiritual integrity, breadth of view, dispassionateness of temper, genuine sympathy, not only with sound scholarship, but with young men who are trying to secure it.

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The Church Congress Among the most suggestive and interesting conferences for the discussion of religious and ethical topics are those of the Church Congress of the Protestant Episcopal Church. The discussions are generally characterized by freshness of thought, by frankness of statement, and by breadth of view. The note of catholicity is distinctly struck in them, and the most vigorous thinkers of all schools inside the Church generally come to the front. This year's Congress met last week in St. Paul, Minnesota. Bishop Potter's speech, which is commented upon in another column, was characteristic of the body which listened to it. The question of Sunday observance called forth some very interesting addresses. The Rev. Henry Tatlock, of Ann Arbor, declared that the

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Sunday problem is largely the workingman's problem, and that in order to have a real Sunday the workingman's interests and resources must be constantly kept in mind. The Rev. Dr. Rainsford treated the disregard of Sunday as a part of the general disregard of the law, which he thought was the most serious sign of the times. What the Church needs, in his judgment, is inspiring guidance rather than men who are simply students of the past. He quoted a Judge of the Supreme Court who had recently said to him that people want guidance, and that among the clergy of the city in which the speaker lived there was not a man in the pulpit who was capable of guiding them. The address on the bearing of the newspaper on intellectual and moral life evoked a very interesting discussion. The Rev. Dr. Greer declared that it was impossible to treat the newspaper either as wholly good or wholly bad:

> Looking, then, at the newspaper as it exists to-day in our American society, we find that it is a power which is both bad and good; it is a sword that cuts both ways; it has its noble qualities and the ignoble defects of its qualities, which are at times exceedingly ignoble, whose influences upon the moral and intellectual life are altogether bad. It is not only a mixed diet that it gives us, but a highly seasoned diet, a highly stimulating diet, or perhaps it would be a more conventional use of the adjective to say, a highly stimulating potion. And stimulants are good; they have their place in use; but it is not good to live on them. The newspaper habit seems to have so fixed itself upon some people to-day that, while there is a literature of the best and purest sort around them on every hand, within their easy reach, it is not sufficiently stimulating for them to take and read. Water, water everywhere, but not a drop for them; and all they want and ask is to have their daily dram. It is not the newspapers but the newspaper habit that does the hurt, and not only does it hurt the intellectual life, it is apt to hurt as well the moral and religious life.

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The Lutheran General Council

Following the good example of the recent Protestant Episcopal Diocesan Convention at New York, the Lutheran General Council, before closing its sessions last week at Chicago, expressed its sense of the desirability of uniform marriage and divorce laws. It recommended the enactment of such laws by the Congress of the United States. The General Council, through its eight Synods, has control of no less than three hundred and fifty distinct missions. We desire to call special attention to the noble work of the Lutheran deaconesses. It may surprise some readers to learn how large it is. At present there are eighty-four Lutheran Motherhouses, having thirteen thousand five hundred sisters engaged in labors of mercy in eight hundred institutions of various kinds.

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The South African War

What are we to think of the war in South Africa? To enable our readers to form an independent judgment on that question, we give them in this issue a brief summary of the negotiations which culminated in the ultimatum of the Transvaal Republic, and we invite two well-informed correspondents, the Rev. Dr. James Stewart and George W. Van Siclen, Esq., to give respectively the British and the Boer side of the question. Here we state, with frankness, what The Outlook thinks respecting it.

The war in South Africa is an unnecessary war. It is the natural outcome of a long history of incompatibility, aggravated at times by lack of tact and a too aggressive spirit on the part of Great Britain: the history has been heretofore told in these columns. Its proximate cause is the fact that the President of the Transvaal is a fanatically self-willed and obstinate opponent of the spirit of the nineteenth century, and that the Colonial Secretary of Great Britain is an impatiently ambitious and aggressive representative of its spirit. If General Joubert had been the President of the Republic and Mr. Balfour had been the Colonial Secretary of Great Britain, there would still have been friction, but no war. But the war is on, and the present question is not, How might it have been avoided? but, What is its result likely to be, and what its effect on the continent of Africa? Upon that question we can have no doubt. It is a war between progress and inertia, republicanism and oligarchy, civilization and—not barbarism, but intellectual sloth.

Let us not be confused because the Transvaal is called a Republic and Great Britain is called an Empire.

The Constitution of the Transvaal

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excludes any churches which do not accept the Heidelberg Catechism; forbids baptism and the Lord's Supper to negroes; allows only members of the Dutch Church in the Upper Chamber, which alone possesses real political power; requires all government officers to belong to that Church; practically abolishes all constitutional protection to the minority by allowing the Constitution to be amended at any time by a simple resolution of the Volksraad or Legislature, and by allowing any Judge of the Court to be dismissed at any time if his decisions are not satisfactory to the President and the Executive Council. This is not a Republic: calling it so does not make it so. It is certain that if the Boer Republic is destroyed as a result of this war, the Constitution of the future will provide for a true representative assembly, for the separation of Church and State, and for the independence of the Court.

This will be the political result; the commercial results will inevitably follow. Freedom and law are the foundation of commercial prosperity. We cannot better present these results than by quoting some sentences from an interview in last Monday morning's New York "Times" with Mr. Frederic Courtland Penfield, who was for four years the United States Consul-General at Cairo:

> The war ended, there will come a deluge of business in South Africa. This is the real issue of the war. The rush of Englishmen and European capital to the Transvaal is sure to be enormous. Trade there has always had the menace of political trouble overshadowing it. British administration established at Pretoria would, I should say, double the value of every industrial undertaking in the Transvaal, and be especially beneficial to the railroads leading to that marvelously rich region.

A true Republic where there is now an oligarchy, a living commerce encouraged by law where now commerce is overtaxed and unrepresented: these, we anticipate, will be the results of the war in the Transvaal.

The question still remains: Is this a righteous war? The Boers were first in this wilderness. What business is it of Great Britain what they do with it? If men do not like to live under Boer laws, pay Boer taxes, and have no voice in Boer government, why do they not leave? This raises another question: What rights do priority of occupancy give to a people? Have they a moral right to retain a territory undeveloped against the rest of the world, because they got there first? Have half a million of North American Indians a right to a continent which can support a hundred million? Have a community of Boers a right to a country rich in mines which they either will not or cannot develop? Has the dog a right to keep the ox out of the manger?

We think not. And while we believe that a true statesman in Mr. Chamberlain's place would have won without war all that he will win by war, and not have left to the future a heritage of bitter hate between Dutch and English in South Africa, we believe that neither justice, liberty, nor civilization would be favored by the victory of the Boers, and all three will be at the last the gainers in the victory of the British.

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The Philippine Problem

Four gentlemen, whose character and position entitle their opinions on any question to serious consideration, present on another page of the present issue of The Outlook their views on the Philippine problem, from different points of view, none of them quite that of The Outlook. Dr. David Starr Jordan, one of the ablest representatives of the anti-expansion sentiment, answers at length one question recently put in a review of his volume, "Imperial Democracy." The Rev. John White Chadwick, the well-known Unitarian preacher and writer, indorses The Outlook's nomination of Admiral Dewey as Governor-General of Cuba, and supplements the nomination with an added recommendation. Mr. Joseph Parker Warren considers the larger theme—the relation and duties of civilized nations to barbaric communities, and asks some questions which indicate that his point of view is not ours, but which certainly demand serious consideration. Mr. Thomas H. Reid, the editor of the leading evening journal in Hong-Kong, and former Philippine correspondent of the London "Times," in a private letter, which we have permission to print, gives first-hand information concerning the conditions in the Philippines

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as seen by a disinterested English spectator.

Dr. Jordan, in his volume on "Imperial Democracy," asked for a definite statement of the expansion policy toward the Philippines. In a recent editorial we suggested to him the policy which we are pursuing in Cuba, and asked him for his objections. He apparently does not disapprove that plan, but proceeds to argue that we are not pursuing that plan in the Philippines. His statements of fact it would be unjust to pass without questioning. We have yet to see or hear any evidence to support the truth of the charges which he brings against General Merritt; or any adequate evidence that any tact or diplomacy on our part could have prevented war; the Administration has given explicit and repeated assurances of its policy and purposes; the Philippine Junta is authority for the statement that autonomy—that is, self-government under United States sovereignty—has been offered to them, and by them refused; and the charge of "carnival of lust, pillage, and murder" has no evidence with which the public is familiar to sustain it, and much evidence with which the public is familiar to disprove it. If Dr. Jordan has adequate evidence to sustain these accusations, the evidence, with names, dates, and witnesses, should be given, not primarily to the public through the press, but primarily to the War Department, and to the public only in case the War Department refuses to investigate the charges and punish the offenders. On the other hand, whether Aguinaldo was personally responsible for the endeavor or not—probably not—there certainly was an organized endeavor to sack Manila, and a publicly posted proclamation—a certified copy of it is in the possession of The Outlook—calling on the Filipinos to kill every foreigner in the city; this accompanied the attack on our lines which brought on the present war; and since that time there have been at least two attempts at assassination and arson within the city limits. This is not civilized war.

There are two questions respecting the Philippines which ought not to be confounded: First, Have the United States any governmental responsibilities in the Philippines? Second, If so, is it meeting those responsibilities in a just and wise manner? Our answer to the first question is perfectly clear and emphatic. If "the fact that we are in it, and cannot back out" is the only argument Dr. Jordan hears for maintaining our sovereignty in the islands, he does not read The Outlook. We think we ought to be in it, and should be evading our duty if we did back out. By Dewey's victory at Manila, and by the subsequent transfer of the government from the only authority which had ever been recognized as sovereign in the islands, we became responsible to maintain law and order and protect persons and property in the archipelago; and we cannot escape that responsibility by handing it over to the experimental Tagal government on the chance that it may be able and willing to fulfill our obligations.

Our answer to the second question awaits fuller and more trustworthy information than we now possess. We have sent our own correspondent to the Philippines, and hope, early in 1900, if not earlier, to receive his reports of the conditions in the islands, on which we believe our readers can absolutely rely. Meanwhile two things are certain: Something of the work done in Cuba under Generals Brooke, Wood, Wilson, and Ludlow has been accomplished in Manila, under far greater difficulties. The city of Manila is cleaner than it was ever before in its history. Thirty thousand of the inhabitants have been vaccinated. The vagabond dogs have been banished from the streets. The car-horses have been brought under humane regulations before unheard of in that region. A native constabulary has been organized to take the place of or to supplement military guards, always undesirable when they are not an absolute necessity. The attempts at assassination and arson have been detected and frustrated. Schools have been opened, though how well organized and conducted we do not know. Doubtless along with these reforms there has been some inefficiency, some mismanagement, some corruption; but The Outlook will certainly not condemn, as guilty of either, reputable men in public office at home and abroad, without some better evidence than newspaper correspondents or the letters of soldiers, the falsity of whose reports has been affirmed, not only by the Secretary of the Navy and by Dr. Schurman, Presi-

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dent of the United States Philippines Commission, but, after a careful investigation, by the New York "Evening Post," which did so much to give them early circulation.

The questions of our other correspondents are easily answered. The Outlook does not think it necessary to accompany the publication of such an article as that by Sir Henry Stanley with criticisms. Our readers by this time understand that we believe in liberty, and are perfectly willing that a correspondent should express in our columns truths in a form in which we should not express them, or errors which we heartily disapprove. There was nothing in the address of the senior editor before the Congregational Council which has not been before said in substance in and by The Outlook. It believes that law is the foundation of civilization as it is of religion. It is the commonplace of theology that no man can accept the Gospel unless first he loyally accepts the law of God as the law of his life—that is, repentance must precede faith. It is the commonplace of Church history that the authority of the Roman Empire extending over the civilized world was the providential preparation for the missionary work of the primitive Church. The institutions of religion cannot go, and in fact never have gone to any considerable extent, beyond the regions where law is present to protect them. The object of such law should never be the benefit of the lawgiver, but always justice and liberty to the governed. The President has affirmed this again and again in public addresses. It might be well for him to proclaim it officially to the Filipinos, though we doubt whether such a proclamation would be of any practical value unless it were accompanied by an appointment of some one—such as Admiral Dewey—who is known to and trusted by the Filipinos, and then it would probably not be necessary. We do not expect that Cuba will ever be independent, because all our information, both from public and from private sources, leads us to the conviction that an overwhelming majority of the Cubans who have anything to lose by a revolution, practically all of such, desire to remain under the protection and subject to the sovereignty of the United States. We do not expect to see the Philippines independent; because we anticipate that an overwhelming majority of all their inhabitants who have anything to lose by revolution will desire also to remain under the protection and subject to the sovereignty of the United States. We desire to see the Filipinos free, but we do not desire to see them independent; because we believe that their independence would be a decided injury to them, and a decided setback to human civilization, liberty, and progress in the East. And, finally, we do not think that they either should be or will be kept permanently under the sovereignty of the United States except with their own free will. We expect yet to see them as gladly loyal subjects of the United States as are the citizens of the Southern States who thirty-odd years ago were engaged in war against it.

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The Theological Seminaries

Nothing at the recent International Congregational Council created a greater interest than the debate concerning the theological seminaries between Presidents Hyde and Slocum on the one side and Dr. Fairbairn and Professor Moore on the other. President Hyde's criticism of the seminaries was more caustic than was politic, as Professor Moore's defense was more keen than conclusive; but the results as summed up by President Hyde in his brief and dignified rejoinder appear to us to be unquestionable:

> But here seem to be five points on which we all agree: First, indiscriminate eleemosynary aid must be stopped; second, by wholesome competition must the standards be raised; third, a signing of creed by professors is an anomaly—a Protestant cannot teach a creed which varies a hair's-breadth from what he believes; fourth, theological education must teach, not man's abstract relation, far back in history, to God, but a present knowledge of God's will; last, the method must have more original work.

It took some courage to offer publicly before such an audience criticisms of seminary methods which are common in private circles, and nowhere more common than among the most recent seminary graduates. We propose, without following the discussion in detail, or either defending or criticising the critics, to amplify the

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five points, and so indicate the respects in which radical improvements are needed if theological training is to be what the Church and the ministry have a right to demand. In so doing we must speak of seminaries as a class, recognizing the fact that these criticisms do not all equally apply to all the seminaries.

I. The objection to indiscriminate eleemosynary aid is not met by the statement of Professor Moore that "the seminaries in this country are doing their best so to administer the trust funds committed to them as to accomplish the good which they were intended to accomplish without the incidental evils which they sometimes have wrought;" nor by his other statement that "in the seminary for which I am able more particularly to speak, we are doing precisely the same thing that is done in Bowdoin College or Harvard College, and nothing else."

This misses the real point of criticism entirely. If a young man graduating from college decides to enter a law, a medical, or a scientific school, he must look forward to paying one or two hundred dollars a year in tuition, and market rates for room, board, and clothing, and if he is without means he must earn the money, or borrow and bind himself to repay it out of his first professional earnings. If he decides to go into the ministry, the seminary, with, so far as we know, but one exception, offers him tuition and room-rent free or at a merely nominal price, and a Society stands ready to furnish him with the necessary means to procure food and clothes, while he is reasonably sure, on completing his professional course, of a position and a modest salary on which he can marry at once. The consequence is that the ministry attracts, not only men of devotion who, forecasting the future, are willing to bear the possible privations and the almost certainly narrow income of a minister, but also young men without prevision, who are attracted by the prospect of three years in a literary and philosophical club, without too arduous studies, with all expenses paid, and with a reasonable assurance of a home and a recognized social position at the end of the three years. Something can be said for the doctrine that the Church ought to give without expense an education to all its ministry, as the United States does to its army officers; but it is a mistake to assume that the financial conditions of a law, a medical, or a scientific student and a theological student are the same merely because the seminary grants scholarships on the same conditions as a college. We believe that the ministry would be stronger if he who desires to enter it were confronted at the outset of his career with at least the same obstacles which confront the would-be lawyer, doctor, or engineer.

II. That the standards of education in a theological seminary are not what they are in the law and medical schools is practically admitted by Professor Moore. He says:

> One word in regard to the diligence of theological students. I had the impression, when I was a student of theology myself, that some of my fellow-students did not study as hard as some of them had studied at college or as some in the professional schools. I have often ground it into my students that they were not worked so hard as men are worked in the law and medical schools, and that in consequence some of them did not work so hard. But there is a word to be said there. In the law or medical school the student is expected to acquire a vast number of principles and facts in his profession. He has to learn them that he may know them, and the process, with all the methods employed about it, is in the main a process of acquisition. The student of theology, on the contrary, has to think through what he is trying to learn. He has to have time for meditation upon the great religious and theological truths which he is led to discuss. And, on the other side, we have thought that the man who came to the study of the ministry with the thorough training of the college or the university, with habits of study and discipline acquired, with the highest motives to prompt him—not simply motives of self-interest, but the motives of the kingdom of God—would have learned by that time to work himself, without an instructor and an examination paper always before him. If this is in some respects too ideal a conception of the situation, it is at least a worthy one.

Whatever the theologian may think, neither the lawyer, the doctor, nor the engineer will concede that he is any less required than the minister to "think through what he is trying to learn." The day of black-letter precedents is over in the law; the modern lawyer must comprehend the principles of jurisprudence, and, having thought them through, know how to apply them. The day of tradition is over in medicine; the doctor recognizes the fact that no two individual diseases are identical, that he must learn to diagnose correctly, and that he cannot look in

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a treatise to see what remedies are called for by certain described symptoms. And, happily, the day of routine never has dawned in the mechanic professions. To-day the traditionalist has lost, and lost forever, his standing in mechanics, medicine, law, literature, and—in the ministry? Of that we are not quite so sure. And the criticism of our theological seminaries is that they are not sure that this day of traditionalism is over, and do not require the student to "think through what he is trying to learn." A single illustration may suffice to indicate this criticism.

In the law schools what is known as the case system is now generally adopted, in whole or in part. In this system the student is referred to certain cases, told to study them, to elucidate for himself the principles which they involve, and then is required to show how he would apply the principle to other cases analogous yet not identical. Such a system requires him to "think through" the cases in order that he may ascertain for himself their principle. If a similar method were pursued in the theological seminary, the student would not only be permitted, he would be required, to construct his own system of theology. A text would be given to him; he would be told to take his Bible and concordance, and such critical and historical aids as the instructor might recommend, and reach his own conclusion as to why it must needs be that the Messiah should suffer. And when he had formed his conclusion, he would be required, not only to defend it against the questioning of his instructor, but to try conclusions with his fellow-students who had been put upon the same search. It is thus that law is studied in our law schools; thus that medicine is studied in our medical schools; thus that science is studied in our laboratories; it is not thus that theology is studied in our theological seminaries. If there are exceptions, we shall be glad to know and report them.

III. On the contrary, in most of our theological seminaries the conclusions to which theological education must conduct the investigator are formulated beforehand, and embodied in a creed which the professor has pledged himself to teach and with which the student understands he must agree if he desires an open door into and an easy time in his chosen profession. The discoverer of a new principle in medicine is rewarded with fame. The discoverer of a new principle or a new application of an old principle in law is honored as a great jurist. But the discoverer of a new principle in theology, or a new application of an old principle to new conditions of life and thought, is dubbed a heretic. The position of Dean Burgon that theology is unlike all other sciences, that they press forward toward discovery in the future, while theology, having to do with a perfected revelation, has only to study the past, is a self-consistent position, and one which justifies creed subscription. But the position that theology is a progressive science, and that the nineteenth century ought to understand it better than the sixteenth, is not consistent and cannot be reconciled with the doctrine that its present conclusions must be reconciled with the formulations of a past age. The modern academic methods and standards all assume that study is a free and untrammeled investigation. The theological seminary, anchored to the past by a creed subscription which declares beforehand what the results of investigation must be, cannot consistently adopt the methods and standards of a free and untrammeled investigation.

IV. Concerning President Hyde's last two points little need be said. The necessity of original work and the necessity of higher standards are substantially the same necessity; certainly one involves the other. The necessity of bringing theological instruction to bear on present-day problems needs emphasis, but rather by way of approval of present tendencies than by way of criticism. Half a century ago a keen observer of theological methods remarked that in the theological seminaries men were studying topics which a century ago students thought people were interested in a century still earlier. This is no longer true. Whether too much emphasis is paid to scholastic theology we will not undertake to say; but certainly the tendency is in the other direction. In our best seminaries the results of modern critical study of the Bible are freely imparted and frankly criticised. In some of them courses of sociology are introduced, in others the students are encouraged to take sociological courses in the

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adjoining university. Professor Moore is himself an admirable illustration of a man who is using in Bible study modern methods, and is doing it to teach, "not man's abstract relation, far back in history, to God, but a present knowledge of God's will." The seminary curriculum can be still further modernized to advantage; but this can also be said of the college curriculum.

One fact and one question throw some light on the fundamental issue involved between the defenders and the critics of the theological seminaries; namely, whether the standards and methods of the seminaries are up to the reasonable requirements of our time and equal to those of other collegiate and post-graduate institutions.

The fact: Young men graduate from our theological seminaries unacquainted with the simple elements in the English Bible; not able to state in order the books of the Bible; not able to give a comprehensive summary of the general historical events recorded in it; not familiar with the fundamental principles of the civil law contained in its law books; not able to summarize the life of Christ; and with no such knowledge of Old Testament history as would be obtained by a thorough reading of Milman's "History of the Jews" or Stanley's "Jewish Church." It is true that the Sunday-school, the church, the family, the school, ought to give this information, but they do not. And the churches have a right to demand that the theological seminary shall either require this knowledge as a condition precedent to entering the seminary, or impart it to the student during his three years' course.

The question: Every college of high character refuses admission to eager applicants and drops annually from its freshman class men who fail to conform to the collegiate standards. It would be interesting to know how often any applicant to a theological seminary fails of admission, and how often any theological seminary drops from its classes men who have failed to keep pace with them. We should be surprised to learn that the proportion of those thus dropped is anything like that in the medical, the law, or the scientific schools.

Something is to be said for the doctrine that high standards of scholarship are not required in the ministry. The Methodist Church with its circuit-riders has done a splendid pioneer work, and the circuit-riders were not scholars. The Roman Catholic Church is doing through humble priests in many small parishes a genuine ethical and spiritual work, and many of these priests are not scholars. The Nonconformist ministers of the last quarter-century in England did great work for England, and many of them were not scholars. There might be good reason for drawing a line between an educated ministry and a less well educated ministry, and providing a place for both in Protestant churches. There is something, perhaps much, to be said for the short course which has been adopted by some theological seminaries, and is, we believe, still maintained by some of them. But there is nothing to be said for a system which claims to adopt the method of the highest and best modern scholarship, for the purpose of making strong and independent scholars, and yet really fails to adopt such methods and to produce such scholars.

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Idealism in America

The slender volume of letters written by Emerson to a friend, which has recently come from the press with the imprint of Messrs. Houghton, Mifflin & Co., is not only thoroughly characteristic of the spirit and temper of the poet and thinker, but is significant of the American mind—a mind often confused with the hand which executes its decrees. That hand has had heavy and unescapable work to do, and because it has done that work with extraordinary efficiency it has been assumed by many foreign observers and some undiscerning Americans that the worker has had no thoughts beyond those which were suggested by his task. Last week Dr. Luegers, the anti-Semite Mayor of Vienna, and a leader in the most unhuman and savage movement which has originated among civilized peoples in modern times, declared that America and England are brutal in instinct and action, and sunken in materialism. The judgment of a man like Dr. Luegers is of no importance, save as it gives expression to an opinion widely

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held by those who are ignorant of American character.

Emerson was an American to the core. He was full of an ancient wisdom, as all great modern minds are; for wisdom is the precious deposit of all past living, and no man can understand his own time who has not entered into possession of past times. But Emerson was modern and American to the heart in his buoyant serenity, his equal faith in the future and in the past, and his passion for the larger view, the wider field, the spiritual interpretation. In this slender book there are many charming expressions of this inability to rest in material activities, however vast and engrossing, this deep and passionate desire for room and vision and freedom. "What space can be allowed you for a moment's despondency?" he writes. "The free and the true, the few who conceive of a better life, are always the soul of the world. In whatever direction their activity flows, society can never spare them. . . . Why read this book, or any book? It is a foolish conformity, and does well for dead people. It happens to us once or twice in a lifetime to be drunk with some book which probably has some extraordinary relative power of intoxicating us and none other; and, having exhausted that cup of enchantment, we go groping in libraries all our years afterwards in the hope of being in Paradise again. But what better sign can the good genius of our times show that the old creative spirit is ready to work again, than the universal indisposition of the best heads to touch the books even of name and fame?"

In that sentence lies the secret of much of the apparent restlessness which makes this continent such a vast workshop: the deep-going and exhilarating belief that the modern man has access to the same sources of power which fed his ancestors, and that the great works in which the soul of the race lies can be matched with other works, different in kind, but of a kindred quality. This may be a mistaken faith; it is obvious that it often finds expression in very material ways; but, nevertheless, it is a faith of burning intensity, and not blind greed, which consumes a vast amount of American force and vitality.

In a very interesting account of a talk with Carlyle and Sir Arthur Helps, Emerson reports their challenge to produce an American, or an American idea. The poet says that he did not retort by asking his questioners to show him "one Englishman who did not live from hand to mouth but who saw his way." He sketched, on the contrary, the "fanaticism of right and might without bayonets or bishops, every man his own King. . . . Of course my men went wild at denying to society the beautiful right to kill and imprison. But we . . . told them that musket-worship was perfectly well known to us, that it was an old bankrupt, but that we had never seen a man of sufficient valor and substance to carry out the other, which was nevertheless as sure as Copernican astronomy, and all heroism and invention must, of course, lie on this side."

In this unflinching faith in the possible heroism and self-control of men in organized society, Emerson did not speak as a solitary idealist; he spoke for a nation of idealists. It would be easy to indicate the practical, political, and social forms and activities through which American idealism has so far expressed itself; forms which escape the attention of those who are accustomed to look for idealism in art alone; but it is enough to emphasize the controlling fact, which Emerson saw so clearly and which he set forth in speech so eloquent and inspiriting: the fact that American society rests on faith in men. That single fact, which happens also to be the most fundamental fact in American life, brings into clear light the ineradicable idealism of the American mind; an idealism which has not been lost, however it may have been absorbed in enormous material tasks; but which is struggling with and through these tasks towards clearer and more artistic expression.

This country suffers much from sheer dullness of perception on the part of those who study it with minds full of historical preconceptions; but it ought to be added that those who do not see are as often of its own family as of alien blood. Emerson was not a solitary idealist in a nation of materialists; he was a man of sensitive genius, who disclosed in clear and artistic expression the instinct and the faith of a race which has had to translate its spiritual passion into terms of material energy before it could express them in terms of light and beauty.

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THE PHILIPPINE PROBLEM

David Starr Jordan, LL.D.
President Leland Stanford Junior University

Joseph Parker Warren
Harvard University

Rev. John White Chadwick
Minister Second Unitarian Church, Brooklyn, N. Y.

Thomas H. Reid
Editor: Hong Kong, China

To the Editors of The Outlook:

In The Outlook for August 12 is a kindly review of my volume on "Imperial Democracy," at the close of which is this paragraph referring to the Philippines:

> Dr. Jordan invites the friends of annexation to "develop some plan of government, any plan whatever, and its folly and ineffectiveness will speedily appear." The answer is—Cuba; and we invite Dr. Jordan to tell our readers in our columns wherein is the folly or the ineffectiveness of what General Wood is doing in Santiago and General Wilson in Matanzas to establish a just, honorable, and efficient government.

Their work is in substance to remove iniquity, oppression, and filth; to secure native co-operation in wise management; and in general to show "by an object-lesson what American civilization means," before redeeming our express pledges by finally submitting "to such of the people as have property . . . the question of whether they wish to be a part of America and under its sovereignty or not."

All this we may accept as a fair statement of our Cuban policy, though we may stumble a little at The Outlook's limitation of the voice of the people to "those who have property." Surely it is Cuba as an independent, self-governing commonwealth which has the right to be consulted, not its individual property-holders. Moreover, the people of the United States have rights to be considered in the admission of alien people to participation in our government. But the implication of The Outlook that we are actually following the same policy in Luzon as in Cuba is startling in its audacity or its innocence.

The censorship in Manila is very close, to be sure, and the New York press is practically insulated from any real knowledge of what is going on there; still, allowing for all that, surely no one maintains that what we have done in Cuba is what we have tried to do at Manila. A friend who has seen both, having been with Roosevelt and Lawton, uses these words: "Wood's government is not in the same world with Otis's."

No one seriously criticises the management of affairs in Cuba, although warning voices have been raised as to its obvious dangers. The methods employed there cannot be made permanent, as affairs must sooner or later fall into the people's hands, and a long continuance of martial law weakens and exasperates a people. Moreover, military rule may become irresponsible and therefore corrupt. It may hide behind a censorship because it has something to conceal; and, finally, the maintenance of an army beyond our borders is a costly sort of altruism which no people will continuously approve without a selfish motive; and such a motive must in time destroy its helpfulness. We regret that our purpose in Cuba has not been more exactly defined, for a concealed purpose is usually an evil one. Still, as yet we have done nothing of importance there which we should wish to see undone.

According to the personal testimony of returned officers, the same wise policy was pursued at Manila by Dewey. The native people were treated with kindness and consideration, and their help was sought in the removal of abuses. Every promise to them was kept, and their needs constituted the visible reason for our presence in their territory. All this changed in the two weeks in which General Merritt was at the head of affairs. The native people were ignored and snubbed, their laws and customs treated with contempt, their leader beset with slanderous charges,

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their property wasted without redress, and the so-called "rebellion" made inevitable.

It was then that Dewey called for a "statesman" to bring about rational relations. He received a Commission without power to act, of whose futile operations the public knows nothing.

Meanwhile we have claimed sovereignty over these islands by virtue of the purchase of Spain's forfeited title. We have refused to answer the questions of their people, or to recognize them as a factor in their own destiny. Officers whose word in this matter cannot be questioned have declared in public and in private that the methods followed in Cuba would have averted war, whatever the final decision as to "annexation" might be. That this is true no one acquainted with the facts can doubt. The "imperialistic" talk at home, and, above all, the refusal of the Administration to give any assurance or explanation of our policy or purposes, raised this to open war. As with all other race wars, this struggle has been accompanied by a carnival of lust, pillage, and murder. "In Manila we are not the same Americans that we are at home." The responsibility for the conditions at Manila may be divided between our haughtiness and our cowardice, with side references to our cant and our greed. It is mere childishness to ascribe it to anybody's "treason," or to the ambition of Aguinaldo, who, by the way, is in many regards our American Dreyfus. After he is disposed of, we shall be in a position to cast stones at France. Not a word to his discredit has come from any trustworthy source.

The sole way to an honorable peace must lie in efforts to place justice before victory. Our National policy, whatever it is, must be clearly stated, and to this end the sooner Congress is called upon to define it, the better for the country as well as for the Administration. For this the "expansionists" should be as eager as any one else. No Administration that dare not open its books can stand before the American people. These islands can never be held by mere force of arms, and our title from Spain is not worth the paper it soils.

The San Francisco "Chronicle," the leading Administration journal of California, prints the following editorial, typical of the popular feeling on this coast at least:

OUR DUTY IN THE PHILIPPINES

The regret that Congress did not act last winter in the matter of giving self-government to the Philippines, thus ending the strain between the Americans and natives and preventing the war, will be deepened by the latest news from the Tagal legislature. That body, as it is now reported, has made a formal reply to the offer of autonomy, refusing it, yet admitting that it might have been accepted but for the high-handed methods of the Americans and their race prejudice, which created fear as to the future. If the report is true, it recalls the public mind to the news of pillage, loot, and "nigger-driving" which filtered out all last winter in soldiers' letters and which prompted the fear that the troops had so deeply embittered the Filipinos that nothing could be done with them. All that sort of thing, usually inseparable from wars between races, might have been averted if Congress had been prompt to act. It was consciousness of this which led Admiral Dewey to cable Washington soon after General Merritt arrived at Manila to the effect that the services of a statesman were preferable there to those of a soldier.

Assuming that we want the Philippines to become a part of the United States, it is all-important that the natives should be conciliated—not driven hither and yon by bayonets and given a hundred new graveyards to mourn over. We are aware that when war is on it must be fought out; but why let war go on if there is any way to establish peace with honor? We may win victories, but every victory leaves its legacy of hatred; we may conquer populations, but the latter do not thereby become good citizens. The one thing to seek is a basis of mutual understanding, and that, we believe, is still within the power of Congress to reach.

Why not try, before another bullet is fired, a plain offer of territorial autonomy and the withdrawal, after it has been effected, of every soldier not needed to man the Federal forts? Why not give the Tagals a constitution to peruse rather than vague promises to ponder over? That would go a long way further toward peace than anything of military preparation, from dynamite guns to the employment among our troops of Indian savages. Touching the latter point, it seems as if the Government, in its negotiations with the Chippewas and Nez Percés, had forgotten the indictment brought against George III. in the Declaration of Independence, namely:

> He has excited domestic insurrection among us, and has endeavored to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.

It is well to ponder the grievance here presented, and to consider, in its light and in the light of other phrases in the same immortal document, whether, unless the Philippine policy is radically changed, we can ever hope to content the islanders with the authority of

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this Government.—[San Francisco "Chronicle," September 16, 1899.]

The Outlook will find on page 66 of "Imperial Democracy" these words, written last February, and not idle words, for they were based on statements made in private by honored officers of Dewey's fleet:

> A little courtesy, a little tact, on the part of those in power would have spared us from it all. These men have not led a forlorn fight against Spain for all these years to be tamely snubbed and shoved aside as rebels at the end. If the President had assured Aguinaldo that his people would not be absorbed against their will, there would have been peace at Manila. If he had assured the people of the United States that no vassal lands would be annexed against their will, there would be peace at Washington. The President has no right to assume in speech or act that the United States proposes to prove false to her pledges or false to her own history.

Let us, then, try to do in Manila what we have actually done in Cuba, and it may even yet be not too late for an honorable issue. So far as conquest is concerned, we have not gained one step since we began. Nor does the present direction of our "strenuous life" give any prospect of final victory within the lifetime of the present Administration. The statement that only a single faction of the Filipinos is engaged in the war is simple folly. Their wrongs and losses beget the feeling of nationality. The fact that "we are in it and cannot back out" is the only argument I now hear in favor of our conquest of Luzon. As to this, Mr. Thomas B. Reed is reported as saying: "I have always observed that with individuals the fear of humiliation is exactly in proportion as they deserve it; it is the same with a nation."

It is true that our volunteer soldiers almost to a man are against annexation. The best element among them, which is the majority, are opposed to a war of "nigger-killing." It is no wonder that it is reported that "the officials at Manila do not hesitate to declare that a great load is lifted from their shoulders by the departure of the volunteers." Another great load was lifted by the departure of Dewey; and when that officer sees fit to speak, we shall witness a revulsion of feeling which The Outlook cannot escape and which no political party will dare to resist.

The Outlook notes that my volume contains certain inconsistencies of opinion. In reprinting these papers I preferred not to alter words once spoken. It will be observed that nearly a year of stirring times intervenes between the first and the last of the addresses. In this year many perspectives have been shifted, and most of us have learned something. As for myself, I undervalued the Filipinos, judging them from what I knew of the Cubans. As a single example, I believed the falsehood that Aguinaldo and his men were preparing to sack Manila. Perhaps, too, I overrated the ability of our own people to see their acts in the light of history.

DAVID STARR JORDAN.

Palo Alto, Cal.

To the Editors of The Outlook:

I read with great interest your editorial "Let Him Crown the Work," which advises the sending of Dewey to Manila to take general charge of our affairs in the Philippines. I doubt the truth of your statement that there is a decadence of the anti-imperialist feeling. I find many who were strongly in favor of our war for Cuban independence as strongly opposed to our war for Filipino subjugation. The feeling "if 'twere done, when 'tis done, would it were done quickly," cannot be counted to all who hold it for imperialist righteousness. It means, in many cases, if we have got to fight it out on this line, the sharper the attack the better, if haply so we may the sooner enter on that path of generous helpfulness which President Schurman anticipates in his programme, which assumes the *status quo* as irreversible.

I think you are bound to take cognizance of the fact that our present attitude towards the Monroe Doctrine does not impress everybody as it impresses you. Quite the contrary. You will, I think agree with me that those who are most contemptuous of the Monroe Doctrine now are the same people who were all on fire with it in the Venezuelan muddle. Has there been any serious change of opinion? or has the imperialist thrown over the Monroe Doctrine simply because it does not suit his purposes? And, whatever the merits of that doctrine, does it not show a lamentable lack of intellectual seriousness that so many who hailed it as the corner-stone of the Republic a few years ago now spit upon it and despise it

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utterly? Is there not something profoundly suggestive of National frivolity in this, and also suggestive that all the fine sentiments about "benevolent assimilation" and missionary expansion that are now so much in vogue may, three or four years hence, have as few to do them reverence as the Monroe Doctrine has now?

By all means send Admiral Dewey to Manila, and give the work of pacification into his hands. But, if we do not wish to trail his splendid laurels in the mire, let us send him with the understanding that we will make good all the promises made to the Filipinos, explicitly and implicitly, when we went to war with Spain and our President denounced as "criminal aggression" precisely such a course as we have been taking in Luzon for the last eight months. We have had Admiral Dewey's opinion, expressed over and over again, that the Filipinos are better fitted for self-government than the Cubans. If this be so (and there is much evidence to confirm it), why not send Dewey back to Manila with the assurance that we mean to treat the Filipinos and the Cubans in precisely the same way—to grant self-government in either case as soon as we can have the assurance of a stable administration? I think they would believe the man who has never had anything but kindness for them in his heart or speech. I think we should have "peace with honor" right away. Is there anything the matter with this proposition?

JOHN WHITE CHADWICK.

Brooklyn, N. Y.

To the Editors of The Outlook:

In your issue of September 30 you publish an article by Sir Henry M. Stanley entitled "Anglo-Saxon Responsibilities." In this article it is proposed—indeed quite taken for granted—that the United States is to carry out its policy of expansion by a series of military conquests. The most startling feature of the article is the easy familiarity, the seemingly unconscious brutality, with which the author handles this astonishing proposal. American expansionists, as yet, are tender-hearted. They veil their policy with sentimental circumlocutions. Not so Sir Henry. He says:

It is unlikely that Americans will acquire colonies by emigration in the manner we did, because there are no uninhabited regions available, or that they can annex territories with the consent of their inhabitants as we annexed Nyassaland and Uganda, because there are none left; but the acquisition of territory by conquest will always remain open to the powerful and aggressive, and it is to be feared that no Peace Conference can provide against that contingency. It is by that method of conquest that the Americans are destined to still greater dominion. There are nations periodically dying, and they offer strong temptations, and, unfortunately, they become more and more impolitic as they become weaker. Fate often provides the opportunities. It braces the strong nation and benumbs the faculties of the weak. It inspires that which seeks inspiration, and paralyzes the other. It furnishes wisdom and strength to one, and breeds confusion and discord in that destined to doom. You have but to study the world's map to find that at least four nations seem already marked by fate to provide prey for the strong. America must be numbered among the strongest, and it is her nature to recognize opportunities and to avail herself of them.

Now, it is not my purpose to reply to the above sentiments. Nine-tenths of the subscribers to The Outlook, I have not the slightest doubt, read those sentiments with indignation and abhorrence. It is my purpose, however, to ask whether the views of Sir Henry M. Stanley are shared by the editors of this paper. This may seem a preposterous inquiry. I myself should have deemed it such two weeks ago. I should have assumed instantly that such a question would call forth from you an astonished and indignant negative. But now I am in doubt—doubt caused by an address of great significance delivered in Boston before the International Congregational Council, on September 22, by Dr. Lyman Abbott, the editor-in-chief of The Outlook. On that occasion Dr. Abbott said (I quote from the copy furnished to the press):

What the rod is over the lawless pupil, what the policeman's truncheon is over the lawless criminal, that the armies of the civilized world are, and ought to be, over those communities that are so ill civilized as to be indifferent to considerations of reason and of justice. I repeat: Law is the foundation of civilization, the basis of life. . . . For at least four thousand years Africa has had all the advantages of that spontaneous development which is the hope for humanity of a certain modern school, and it is as dark a continent to-day as when Moses as an Egyptian prince conducted his Ethiopian campaign. Missionaries have followed Livingstone thither. They have braved much, done much, suffered more; they have saved from present death some individual souls; have partially redeemed from barbarism

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fragments of tribes; they have been as lights shining in a dark place; but they have not done much more to illuminate the whole continent than a score of glowworms might do to illuminate a meadow at midnight. When the railroad runs from Cairo to the Cape, with branches to the east and west coasts, when commerce follows the railroad, and the post-office commerce, and the press the post-office, and the school and church the press—then, and not till then, will the redemption of the Dark Continent begin. And this cannot be without law, nor law without armed force. . . . Whatever baser motives may mingle with nobler ones, . . . the real meaning, interpreted by its relations to the kingdom of God, of the forward movement in Africa is the redemption of the Dark Continent and its preparation for Christian civilization by the establishment of law enforced by the strong arm of a strong nation.

In other words, the "Dark Continent" will name, not David Livingstone, but Cecil Rhodes, as the man by whom its redemption was begun. In his list of redemptive agencies Dr. Abbott puts the railroad first, the church last. He holds that the old method—among Americans at least—of sending the missionary armed only with the sword of the Spirit is not sufficient to evangelize the world, but that henceforth we must send battle-ships and bayonets as the forerunners and supporters of the Gospel of universal love.

Now, the significance of Dr. Abbott's doctrine of evangelization is that it leads straight as a plumb-line to Sir Henry M. Stanley's programme of extensive military conquest. He who holds the former cannot repudiate the latter. To evangelize the world is an imperative and instant duty, which we must perform as soon as possible. If Dr. Abbott's method is correct, then a policy of general conquest must be adopted as the obvious, the necessary, the obligatory way to obey the command of Christ, "Go ye into all the world and preach the Gospel to every creature."

I will not here examine the merits of Dr. Abbott's doctrine of evangelization. I will not even test it by the shining example of Japan. Enough to say that if you indorse the doctrine in your columns, you must deal a blow to the influence of your paper as heavy as that given to the cause of Christian missions by Dr. Abbott in the Congregational Council. And yet it is but right that your readers should know your fundamental attitude towards expansion, for with reference to that attitude your discussions of the Philippine question and other special subjects must be judged.

JOSEPH PARKER WARREN.
Harvard University.

. . . As to the Philippines. If you have seen all my letters from the South, and the subsequent references from time to time in the "China Mail," then you know my opinion very fairly on the Philippine question; but, as you say, I have had opportunities of obtaining inside knowledge, which it is not always advisable or politic to print in a newspaper, and if they can be of any assistance to you to understand the true situation, you are welcome to these criticisms. Honestly, I believe the Americans possess "nous" enough to become fit administrators of the Philippines. But, in spite of my sympathies being almost entirely with the Americans, I must confess their conduct and policy—or lack of policy—is open to severe criticism. In the first place, the whole of the present difficulties are due to the irresolution of the Government at Washington. If a definite policy had been decided upon in the early period of the war with Spain, the people might have been more readily won over to the annexation policy, and in the Philippines a declaration of policy would have prevented misunderstandings with the natives, who were at first willing to do anything they were asked to do.

The Filipinos are absolutely incapable of entering on a course of higher politics. It is impossible to convince them of this. Under the Spaniards they did the major part of the detailed governmental work, and fancy, therefore, that they know all about the government of the country, and fail to realize their inability to stand alone as a united nation. Besides, many of the present leaders are worthless scoundrels, whose hands are stained with blood of murdered comrades, who are cut down as soon as they become pretentious. The Filipino leaders do not embrace many of the leading islanders in the various islands, nor can they be said to be truly representative of the island of Luzon. These men must be beaten, and beaten thoroughly, before you can hope for peace in the islands. They must not be bought off, but, on the principle adopted by the British in India and Burma, and by the foreign advisers of the Government in Egypt,

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a few of the abler scoundrels may be brought over to the American side by promises of employment in high offices. This course, followed up by immediate and condign punishment whenever any of these auxiliaries are discovered abusing their authority, would disunite the leaders, and with these eliminated the people will be easily governed. I do not believe that any great number of the natives are at heart desirous of fighting. They are brought into the Filipino camp mostly by fear of reprisals by those already under arms. So much for the Filipinos.

As for the Americans, they blunder on. From the first contact with the Filipinos they have behaved foolishly; often, individually, in the most childish fashion. With practically no knowledge of Asiatics, they began to treat them with all the consideration of Europeans, with the usual result that their kindness was abused. The natives, emancipated from the tyranny of the Spaniards, thought the Americans were fools or afraid of the brave Filipino, and acted as they did to conciliate them! Then the conduct of the majority of the undisciplined volunteers was unsoldierly in the extreme and little calculated to win respect; indeed, in spite of the fine proclamations of the Generals, the conduct was unworthy our Western civilization. The jealousies of your army and navy, and of regulars and volunteers, are all likely to cause trouble if your army is kept in the field for a long time. The high officers are usually too old, and the commanding officers of some of the regiments utterly incapable of giving their men a lead, however brave individually. Your generals are not accustomed to moving large bodies of men, and your departments, in spite of theoretical magnificent equipment, frequently break down. The great want from first to last is transport. Next, the intelligence department is miserable. Instead of knowing the whereabouts of the enemy and his exact strength, your soldiers are sent forward to experiment and get killed uselessly. The food is not altogether suited for the climate, although it is invariably ample and good, when the transports can get it up; and the army set out for its work with clothes more suitable for a voyage of Arctic exploration than a campaign in the tropics. There is too much dependence on Washington. One good man, capable, ready to assimilate the requirements of the situation, with a mind of his own and courage to act upon his own judgment once formed, is absolutely essential. Your system of mixed volunteers and regulars in commanding positions is rotten. The volunteers are invariably the ranking officers and draw the biggest pay, but even if they are willing they cannot perform their duties, consequently the inferior and despised regular officer does the actual work, draws his inferior pay, and grumbles. This does not lead to efficiency. Now that the army in the Philippines is almost entirely composed of regulars, things may improve; but the wretched volunteer system that picks out a lieutenant and makes him a colonel or a brigadier-general or some other high officer for the time being, over the head of older officers, will still be responsible for a lot of friction. The great desideratum, to cut my criticism short, is a man with a head, who would take a firm grip and inspire the whole army with confidence. Few have confidence in Otis, who is, I believe, a well-meaning but nervous individual, occupying himself with countless petty details that worry him and prevent any grand conceptions.

I believe the British would have done things differently, but then I am a Britisher! In spite of my criticism, I have faith in the ultimate success of the Americans as administrators. Anyhow, the islands cannot be abandoned without some form of government, and the United States should act unitedly and patriotically to support the Executive until order is reestablished and the whole of the islands pacified—at any rate, as far as they were under the Spaniards. But if every American official is after "place and personal gain," as, unfortunately, I found too many of them to be, without any high ideal of "duty" either to the United States or the people of the soil, then the Americans will never colonize successfully. As I have said, I believe that ultimately the Americans will govern the country well; and I cannot believe that an intelligent Nation will not eventually evolve "a governing class" like our British Civil Service.

THOMAS H. REID.

Hong-Kong, July 15, 1899.

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WAR IN SOUTH AFRICA

The Case for the British

By the Rev. James Stewart, D.D.[1]

[As Interviewed by a Staff Correspondent]

THERE are interesting men in South Africa. Take, for instance, Sir Alfred Milner. He is a strong, cautious, and pacific man. I talked with him last when I passed through Cape Town, and was more than ever impressed with these qualities. The confidence felt in Sir Alfred by the British population of South Africa is unqualified.

Then take Mr. Schreiner, Prime Minister of the present Cape Colony Cabinet. He is the son of a missionary of the Wesleyan Society. His mother was an Englishwoman—I think she is still living. His brother is engaged in philanthropic work, largely temperance, among the whites and the blacks in Cape Colony. His sister is, of course, well known as the author of "The Story of an African Farm," "Trooper Peter Halket," and other books. Evidences seem to be found of Premier Schreiner's Africander rather than British sympathies—if we are to believe the newspaper reports—in the strange lack of defense of places like Vryburg, for instance. Again, there was his non-action in reference to the recent transit of ammunition for the Boers through Algoa Bay. Of course, I admit that we were not at war with the Boers.

Take Mr. Cecil Rhodes as an interesting man. There is a curious feeling about him now. In the first place, to him, more than to any other, is due the extraordinary development of South Africa. He has undoubted ability, and there is still a large amount of popular confidence in him, though, of course, many have failed in their allegiance since the Jameson raid. That naturally shook confidence in him. To what extent he knew about it I do not venture to express an opinion. He certainly could not have authorized such a stupid piece of insanity. To us British his unfortunate expression some time ago about "the elimination of the imperial factor" also operated to his damage. If his aims were only on a higher moral level he would have enormous power, but he seems to have only material ends in view.

Take, if you please, the Boer Presidents as examples of notable men. Sir John Brand was the first President of the Orange Free State. I knew him, and he was a man of progressive ideas. There was hardly a ripple of disturbance while he was President. Nor, until the present, has there been any disturbance under President Steyn.

Now take Mr. Rhodes's great rival, President Kruger. I want to give a fair answer as to whether the latter is bigoted or not. From my talk with him I cannot say that he has so impressed me, but that he is so is an entirely just inference from his policy. That policy would indicate that his ideas are, to say the least, antiquated. So far as I can make out, his Government belongs to the beginning rather than to the end of the nineteenth century. It denies all political, municipal, and civil rights to the majority of the population. A good way to present the Transvaal crisis to Americans is, as The Outlook has already done, to put the maladministration of the Kruger Government into a series of indictments. These indictments have already been formulated in the Outlander demands:

1. The right to vote for the real legislative authority—the First Chamber of the Volksraad, not the impotent Second Chamber.

2. Such a redistribution of seats for the gold-fields in the Volksraad as will give to them a proper representation. At present there is none at all. The Transvaal now offers one-fifth, but the Outlanders represent three-fifths of the people. They pay nine-tenths of the taxation, yet they have nothing to say about the expenditure of a penny. You Americans justly went to war with us on account of taxation without representation.

[1] Dr. Stewart has lived in South Africa for thirty years. He is at the head of the Lovedale Mission, Cape Colony.

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3. A Constitution safeguarded from sudden changes. At present an ordinary resolution of the Volksraad may change the existing Constitution.

4. The heads of the Government responsible to the Volksraad.

5. Independence of the courts. At present, if a judge does not respect any chance vote of the Volksraad, he is dismissed from office. Chief Justice Kotze was so dismissed. This, in my opinion, is the great demand; the trouble is not so much a matter of the franchise. The most necessary reform is to free the judges from all interference by the Executive and the Volksraad. In all rightly governed countries the judges on the bench should be, like Cæsar's wife, above suspicion.

6. Cancellation of monopolies. This, of course, is far less important than the foregoing; it can more easily be adjusted.

7. Equality in recognition by the courts of the English and Dutch languages, just as we have it in Cape Colony.

8. Removal of religious disabilities. Neither Roman Catholics nor Jews may hold office.

9. Reorganization of the civil service.

10. A free press.

11. Proper schools.

12. Freer trade.

I ask the people of the United States: "Would you like to live without these necessities? Is their lack to be endured longer by your citizens now in the Transvaal, as well as by the English, German, and French Outlanders?" No; nine out of every ten Americans in the Transvaal support the Outlander demands. That they are just is shown by their partial sanctioning by the Boers in the proposed lessening of the conditions of the franchise and of representation.

Mr. Kruger will not grant any political reforms unless he is forced to do so. I have always said, and say still, that he never meant to give any concessions. He does not mean to do so now. He will not give anything which he is not compelled to concede by force.

Of course, in the event of his resigning from the helm, it might be possible to have quiet for a few years, especially if the Joubert Liberal faction came into power. While I say that might be possible, I do not see how the British Government can now well recede from its present stand. If England does not defend the just rights of her subjects in South Africa and elsewhere, the time may come when she will not have any subjects to defend.

If you were to ask the majority of British people in South Africa about Mr. Chamberlain as Colonial Minister, they would say that he has been wonderfully patient. I myself am surprised at the patience he shows to President Kruger and to the Transvaal Government. If Mr. Chamberlain goes back on his present position, there will be despair in the hearts of all colonial Britons, and especially in the hearts of those in South Africa. In fact, that despair may be far more serious in its consequences than is realized in England.

The Transvaal crisis, of course, is not a dispute between President Kruger and Mr. Chamberlain alone. It is a conflict of two policies, so radically opposed that peace will never be possible until one is driven off the field, just as was the case in the war between your North and South. That had to be fought out, and then there was peace.

It was an act of grace when, in 1881, Great Britain gave back the Transvaal to the Boers. At that time there were already in the Transvaal a large number of British subjects, black and white—several thousand, I should say. This giving back of the Transvaal was supposed to have been a matter of policy. It was done on certain conditions; one was that the Transvaal could not make treaties with or war against her neighbors without the consent of the sovereign power. That was the suzerainty in 1881, and that was the suzerainty in 1884, although there was an omission of the word. The thing itself, however, was amply emphasized in the following paragraph: "The South African Republic will conclude no treaty or engagement with any State or Nation other than the Orange Free State, nor with any native tribe to the eastward or westward of the Republic, until the same has been approved by her Majesty the Queen." Besides, the Convention of 1884 is meaningless without the preamble, namely, the Convention of 1881. By the phrasing of that first Convention the inhabitants (not merely the Boers) of the Transvaal have independence and equality of rights.

There have been many British blunders

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concerning South Africa. One of them was the retrocession of the Transvaal. The London "Spectator" the other day said that it was "a hideous mistake." Two or three letters have since appeared calling the "Spectator" to account for that expression, but it was the proper expression, after all. When the retrocession of the Transvaal, through Mr. Gladstone as Premier, actually occurred, an American paper—the New York "Herald," I think—called it "the finest thing in history." When I saw that, I said: "If that is the finest thing in history, history has very few fine things to show us."

Now, I am not a man in favor of war. I think that if God means to punish us we shall suffer defeat. At all events, we shall have a very bad time of it at first. Still, I do not see any other way out of the difficulty than by war, if the Boers resist our just claims. War may be the only thing which will clear the air and enable us to get along comfortably together. It is not just that her Majesty's subjects have not the right to protect themselves; that they should be subjected to all sorts of disabilities. As your countryman, Mr. Hays Hammond, says in a letter published this morning, so I say: There can be no political stability or permanency in South Africa without equality of civil rights throughout that country. The granting of the franchise alone would not be the universal panacea that some optimists expect it to be. Much stress is laid on the franchise, however, because it would protect the English and other foreign capital invested in the country. As the situation now stands, Mr. Hammond is right in his statement that the Boer Government has the power to expel any resident in the Transvaal and send him across the border without trial, confiscating his goods at the same time.

Mr. Hammond is right, too, in pointing out the error of supposing that only Great Britain is financially interested in South Africa. He shows that a large percentage of the stockholders of the great mining companies are found in France, Germany, and on the European Continent generally, while some companies are entirely controlled by French and German capital. This whole question, therefore, is by no means a purely English question in its politico-economic aspect. As to America, while your capital may not be very greatly invested, your exports, particularly of machinery, are to a marked extent involved in our prosperity. Your men also do the important technical work at the mines; almost all the mining engineers throughout South Africa are Americans.

Nor do the whites alone suffer. We should also protect the blacks. It is a fact that only within two or three years have any legal marriage laws been made for the blacks in the Transvaal.

It has been said that the Outlanders are entirely a floating population; that they are in the Transvaal only so long as they can make money, and that then they will return to England. This is not so. At least a quarter of the Outlanders expect to remain permanently. Of course heads of businesses will retire, and men who have made large sums of money will retire, but others will quickly fill their places.

Again, the Boers claim that foreigners come there only on account of the mines. It is true that Johannesburg has been built up by a mining population. The city of a hundred thousand people is only ten years old; one can hardly believe that twelve years ago it was only a sheep farm. It is five thousand feet above the sea, and, despite occasional severe dust storms, has a healthy and pleasant climate. The climate and also the soil of the Transvaal are such as to attract, not to repel, settlers. The soil in the neighborhood of Pretoria and Johannesburg is fertile and productive. In fact, what most struck my attention when I went to those cities was the depth of the soil and the rapidity with which young trees had grown. Wherever, in any part of the world, climate and soil favor it, most gold-miners become permanent settlers. Look at Australia and California.

The key to this whole question is the fact that Dutch policy and British policy are two entire opposite and opposing things. It is a case of civilization against non-progression. If it is necessary to fight it out by force of arms, I hardly think it likely that there would be ultimate defeat for those of us who are trying to secure equality and justice for men, irrespective of race and color. That is exactly our aim—justice for the whites

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because they are entitled to it, and for the blacks because they have natural rights to it.

I do not think that the present American prejudice against Great Britain in this matter is justified. I do not think that the people of the United States fully realize the moral support which Great Britain gave them in the late war.

The Case for the Boers

By George W. Van Siclen

[As Interviewed by a Staff Correspondent]

THERE ought to be founded at once a bureau for the instruction of the American people in truth. I would not limit this remark to the truth or facts about the Boers, but I will do so presently. If American citizens were correctly informed, and had not derived their information from British and purely selfish sources, no Administration and no power would be able to withstand for forty-eight hours the blast of their indignation. With one breath England says that the Boers should not distrust her intentions, and with the next breath she says to an independent State, "You shall receive as citizens those whom the British Empire chooses to force upon you." We have as much reason to anticipate and to yield to a demand on the part of England that every Englishman residing in the United States shall be accorded the right of franchise without taking the oath of allegiance to the United States; we have as much reason to anticipate that Kaiser Wilhelm will demand of the United States the right of franchise for every German born who is deprived of his beer on Sunday, as the South African Republic has reason to listen or to yield to the demands of England that the franchise be given to the Uitlanders. This question of franchise has been intentionally beclouded and the American mind misled upon it by the British and by many American newspapers. Take the New York "Tribune" as an example of the latter. I cannot conceive of Horace Greeley ever countenancing such intentionally incorrect and untrue views as have been published during the past two months in the editorial columns of that formerly American paper. The way in which the point is befogged to-day in that and other pro-British journals is this, that all that England asks is that the Dutch Republic shall admit as its citizens those who will take an oath of allegiance in the language of the naturalization oath of the Orange Free State. They never publish the language of the latter; it expressly omits to forswear allegiance to the native country of the foreigner about to be naturalized. British casuists of the style of Sir Alfred Milner and Mr. Joseph Chamberlain say that this does not matter; that, of course, any man who takes an oath of fealty to a country impliedly renounces his allegiance to his native land; but in this instance the British Uitlanders have positively refused and do refuse to renounce their allegiance to Great Britain. How can they be trusted?

I have in my possession the official "Green Book" of the South African Republic, which corresponds to the "Blue Book" of the British Government, containing the stenographic notes of the official interviews between President Kruger and Sir Alfred Milner at Bloemfontein this last spring, in which President Kruger, after being pressed by the wily British Commissioner, finally stated the form—the proper form—of an oath of naturalization containing the clause which forswears allegiance to Great Britain or to the native land of the foreigner; to which Sir Alfred Milner replied that he would not agree to that at all; that the clause in regard to forswearing allegiance must be left out; and later he suggested the adoption of the naturalization oath of the Orange Free State. To this President Kruger replied that to accept that would be to destroy his country. And he said truly: Since the Report of the British High Commissioner about these negotiations, the English papers, and the formerly American papers which have so lately fallen in love with the British, gloss over and belittle this important point, by saying that the South African Republic refuses the "reasonable

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modifications" of this oath demanded by England. The fact is that England has no right, in any way, shape, or manner, to demand or even to suggest a modification of the oath of allegiance of a foreigner who desires to become a citizen of the South African Republic, or of any State. The claim is made falsely that the treaty between Great Britain and the South African Republic made in 1881, and superseded by the Convention of London in 1884, gave to Great Britain the right to thus suggest and interfere with the autonomy of the Republic. This claim is absolutely false. All that the Convention of 1881 gave to Great Britain in this respect was the suzerainty over the foreign or outside relations of the South African Republic. I hold in my hand the autograph draft of the resolution written by Parnell and wired to Mr. Healy, which resolution was passed by Parliament in 1881, and which reads as follows: "Give notice to-night that Thursday, going into Committee Supply, I will call attention to the Transvaal war, and move that, in the opinion of the House, the Boers, by gallant resistance, have earned the right to restoration of their independence."

This treaty of 1881 was not ratified by the Congress of the South African Republic; they refused to admit that suzerainty, and sent a commission of three, including Kruger and Joubert, to London, refusing to submit to this claim of suzerainty, and it was stricken from the treaty. A new treaty, called the Convention of 1884, was agreed upon by the great British Empire, omitting all claim of suzerainty, but retaining simply the right to pass upon or approve or disapprove all treaties with foreign powers that had been made by the South African Republic; and even this expressly excluded the Orange Free State, which is the only country which now stands by the South African Republic in its hour of trial. To the honor of the Parliament and citizens of the Orange Free State, they have cast in their lot to live or die with the Boers—no doubt to die.

Another sophistical and untrue claim is made by those interested in destroying this little Transvaal, to the effect that the Boers have broken their agreement of 1881 and of 1884 in failing to give to the Uitlanders, as they promised, "equal political and other rights." But they did not agree to give any *political* rights; that word is interpolated by the British and by those who argue in their behalf. What they did agree to do and what they gave was equal privileges and civil rights before the law; and, in furtherance of that agreement, Article 26 details that "all persons, other than blacks, conforming themselves to the laws of the Transvaal State will have full opportunity to enter, travel, and reside in any part of it; they will be entitled to hire or possess houses, manufactories, warehouses, shops, and other premises; they may carry on their commerce either in person or by any agents they may see fit to employ; they will not be subjected to restriction in respect to their person or property, or in respect to their commerce or industry, or in taxation, whether general or local, other than those which may be imposed upon Transvaal citizens." And Article 27 reads: "All inhabitants of the Transvaal shall have free access to the courts of justice for the protection and defense of their rights;" which is exactly what British citizens have in the city of New York. If they want more here, let England send her armies and fleets to *this* country and force us to give them the franchise without their forswearing their allegiance.

The claim is made that the taxes are unequally levied. This claim also is absolutely false; all people are taxed alike. It is true that there is a tariff on dynamite, from which some of the citizens of the Dutch Republic reap additional profits.

A great outcry is made by the foreigners, who have taken out of that country during the past year one hundred million dollars of gold, as to the burdensome taxes. Well, the latter amount to two and one-half per cent. on the profits of the mines: as the corporations which have taken away this gold have paid dividends to their stockholders varying from sixty to one hundred per cent. per annum, the injustice of this outcry is self-evident.

According to an English authority—Statham, in his book on "South African States"—the personal tax on any one in the Transvaal, rich or poor, does not, probably, amount to more than twenty-five dollars per year. The Crown Leaf Gold Mine Company produced in round numbers over two million dollars gold, distributed

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five hundred thousand dollars profits, and paid to the South African Government, for rents, licenses, and other privileges, six thousand dollars. The Robinson Company produced three million two hundred and fifty thousand dollars of gold, and distributed one million one hundred and seventeen thousand dollars in dividends, and paid to the Government two thousand dollars. The New Times Company produced four hundred and fifty-two thousand dollars in gold, distributed four hundred and fifty thousand dollars in profits, and paid the Government thirty-four hundred dollars. The Transvaal Coal Trust produced 266,945 tons of coal, and paid the Government three hundred and fifteen dollars. The Consolidated Land and Exploration Company, which owned over two hundred and fifty farms of six thousand acres each, paid the Government thirty-six hundred dollars. As to dynamite, more is charged for it by the South Africa Chartered Company at the Kimberley mines than is charged in Johannesburg, many miles further inland, with more expensive transportation, and including the Transvaal tax.

I regret that I am interviewed upon this subject without my authorities at hand and without time to give book and page for the statements which I make. I repeat that the facts should be collated, arranged, and published broadcast, that Americans may know the truth. I refrain from denying, as I would like to and can truthfully, the many untrue, quibbling, and misleading statements that are made by the British themselves and by their sympathizers. But not all Englishmen are false-hearted, not all Englishmen are governed by their pockets; and once place before the vast majority of the masses of the English people facts that will show that they are acting unjustly, or that their Government is acting unjustly, and that vast majority will rebel against being made the tool of wrong. I rely upon the powerful voice and vote of such men in the next meeting of Parliament to do justice to the God-fearing Boers in the same way that their noble model, Gladstone, did them justice in 1881. Gladstone, not Chamberlain, is the "average Englishman."

The action of Great Britain is ostensibly based upon the grievances formulated by the Uitlanders and published in the London "Times," which are to this effect:

That they, the Uitlanders, "have no vote in the levying of taxes." This is true of all foreigners in the city of New York, in the State of New York, and in the United States of America; will England attack us for that?

"The Uitlanders have no voice in the payment of officials." Has England been consulted as to the salaries of the heads of departments of this city which have just been passed upon by the Board of Estimates? Or as to the salaries of the President and other United States officials?

"They have no control of the education of the country." When did England control the education of her own country? They never had free schools in England until within the last forty years. Elderly Englishmen do not know what free schools are. Free public schools arose in Holland. When Leyden was rewarded for its resistance to Spanish tyranny in 1566, the reward asked by its citizens was not relief from taxes; it was not the great boon of those days, a free annual fair, but a free university; and that was granted by William the Silent and the States-General, and the University of Leyden stands as its monument to day—a university, not of buildings, but of professors and alumni of the greatest names in science, medicine, law, and theology. The free schools of Holland were brought to the United States of America by the Dutch, who settled Manhattan Island in 1626. They have free schools in the South African Republic, and they are not under the control of foreigners. Neither can Germany, if she so wished (her citizens are too wise and fair), force upon the United States the use of the German language in the curriculum of our schools, as the Uitlanders desire to force English into the Transvaal schools.

"The Uitlanders have no power in the municipal government of their town, Johannesburg." Neither have unnaturalized British subjects any voice in the control of any American city.

"The jurors by whom they are tried are not their peers, but burghers, their political masters." This is true in New York, in the United States, as well as in the South African Republic. It is fortunate for the existence of the United States.

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"They pay almost the entire taxation of the country." This is not true. They pay the pro rata taxes levied as before explained, providing they are owners in the properties which produce. There is no tax levied upon Uitlanders. Foreign residents of New York City thus pay indirectly a considerable part of the taxes levied through rents and through the tariff. That does not give them any right to representation in the Legislature or in Congress; if it does, will England send her armies and navies *here?*

"Their children born in the Republic have been deprived of the birthright of citizenship." There is no such birthright in the United States or anywhere else. Children of a British subject, born in the United States, remain British subjects unless they choose to become American citizens, just as children born abroad of American citizens remain American citizens. Citizenship is not a birthright; it is granted by the State.

"Doles, loans, given as though personally from the President, are made indiscriminately to the burghers." We have heard of such things in this country as that "to the victors belong the spoils," and that the President rewards the members of his party; and we have yet to hear that Great Britain is going to war with us because some of those gifts or favors are not made to unnaturalized British subjects. The Uitlanders say that "the money comes, of course, from their pockets in the first instance." The money comes from the gold-mines and from the soil of the South African Republic. It is dug up by the Uitlanders; it is sent out of the country without enriching the latter.

They complain that "the principle has been established that the Government should take up bonds on farms so as to prevent the lands passing into the hands of the Uitlanders." Wise old Dutchmen!

The lands will soon pass into the hands of the Uitlanders, but through murder and robbery committed by the "civilizing forces" of the great British Empire.

If time and space were allowed me, I would detail the historical facts which show beyond disproof that, from the time England conquered Cape Colony, she has pursued an unjust, false, bullying policy toward these Dutchmen, driving them step by step into a wilderness which Great Britain did not own, and which she disclaimed owning, and show conclusively that the claims of England to-day are untrue, or are manufactured of greed and hypocrisy. The situation remains that the United States will stand by and see the citizens of this small Republic wiped off the face of the earth by the enormous power of a monarchy, without raising a voice of protest and without exercising the rights given to the United States by the Arbitration Treaty so lately concluded at The Hague, and so largely brought about by the influence of the great British Empire in conjunction with that of the great American Republic.

The 3d Article of the Arbitration Treaty expressly declares that it shall be the right of any third power, without being guilty of impertinence, to proffer its good offices and mediation to any two powers about to engage in war, or even after war is begun. Mark you! Not wait until one or both of the powers request intervention, but *proffer*. It is suggested, in behalf of the British view, that Great Britain caused these articles of that treaty to be so worded as expressly to exclude the trouble which was brewing (and which it would now appear she intended to foment) between herself and the South African Republic; but, as a lawyer, it is my opinion upon the construction of this treaty that the British point is not well covered, because the independence of the South African Republic is the very point at issue. If the point at issue is to cause war, it is then a fit subject of mediation and arbitration in order to prevent unnecessary bloodshed. That is what the Arbitration Treaty is for.

I have lately received more than a thousand letters from prominent Americans throughout the United States, from Maine to California and from Dakota to Florida, and I have been surprised to find how many of them contain expressions of fear that we shall offend England, especially because of her newly found friendship for the United States as exhibited during our recent war with Spain. I wonder if Sampson, Schley, Dewey, and the men behind the guns at Santiago and Manila were thinking of the great moral assistance given us by Great Britain when they attacked the enemy! My impression was that Americans fought those battles,

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and my impression was then and is now that if the European powers had interfered, even with England included, all true Americans would have stood to their guns against those combined powers, in the way in which these true-hearted Dutchmen are now about to die for their country under the shot and shell of Great Britain. If I have got to be the friend of Great Britain in anything that she may do wrong, I do not want her friendship. Or, if I have done wrong and she backed me up in it, I do not want her friendship. Americans must remember Washington's advice to "observe good faith and justice toward all nations," and, further, that "against the insidious wiles of foreign influence the jealousy of a free people ought to be awake." Beware of England! For myself, I say with Emerson:

God said: I am tired of kings.
. . . . . .
My angel—his name is Freedom—
Choose *him* to be your king;
He shall guard your pathway east and west,
Defend you with his wing.
. . . . . .
And ye shall succor men:
'Tis nobleness to serve,
Help those who cannot help again.
Beware from right to swerve.

I tried to cable President Kruger on Thursday, October 12, but my message cannot reach him; it is stopped by a British military censorship, established at 5 P.M. on October 11.

This little band of devoted Christian Republicans, who have prayers in all their houses and prayers in camp every morning, have dedicated themselves to death to maintain the principle that no foreign nation shall force upon them citizens whom they do not desire. They are shut out from the rest of the world. We shall not hear any truth about them for days and times to come.

My friend General P. J. Joubert, when he kissed his wife and started to lead his men up Majuba Hill, said to her (he did not expect to see her again): "The British are mighty, but our God is almighty."

This morning I received from General Joubert a letter with his autograph signature (it is probably the last letter which I shall receive from him) in which he says: "Probably before you receive this letter England will have opened upon us her cannon. That will be the beginning; God only knows what the end will be. We read in all English newspapers of all the auxiliary troops from all lands and colonies sent to Mr. Chamberlain by Canada, Australia, India, New Zealand, all to help crush to the earth the poor little band of Boers, so that, unless there be a God who desires that they shall live, the name of 'Africander' will soon be no more spoken."

But we liberty-loving Americans stand by and cheer England on.

A Broad Churchman's View of the Crisis in the Church of England

By the Very Rev. Charles William Stubbs, D.D., Dean of Ely

THE pronouncement of the English Archbishops, read by the Primate at Lambeth last month, is a very bold and a very far-reaching one. But it is so, not because of its decision on the question of the legality or the illegality of the ceremonial use of incense and of processional lights—for obviously a decision which does not affect the actual practice of more than two and a half per cent., at most, of the Anglican clergy cannot in itself have much vital importance—but because of the grave constitutional problem which is raised by it.

"Where is the ultimate seat of Church authority in England to-day?"

That is the primary question, which, as the result of all the controversy of this last year of agitation, the newspaper war in the columns of the "Times," headed by Sir William Harcourt, the mob oratory of the streets championed by Mr. Kensit, culminating in the recital by the Archbishop of Canterbury, not only of the decision, but of the grounds upon which the decision was based, stands out prominently demanding an answer.

It is a quite simple and definite question, and should admit, one would have thought on the face of it, of a quite simple and definite answer. And yet, strange as it may seem, there is no question to which

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practically it is more difficult to find a satisfactory answer than to this.

For nowhere, neither in the Ecclesiastical Canons, nor in the XXXIX. Articles of Religion, nor in the Book of Common Prayer, nor in any Act of Parliament, is it possible to find a definite, authoritative statement, conspicuous and unmistakable, of the Constitution of the Church of England and of the principles of its government —legislative, judicial, administrative. This failure to formulate and define authoritatively is, of course, the result of historical causes. For the Church of England, though, as a matter of fact, a broad and comprehensive Church, both in regard to membership and in regard to doctrine and ritual, is not broad and comprehensive as the result of immediate design on the part of the original framers of a revised Constitution. It is true that Mr. Froude, in a well-known passage, once summed up the history of the great compromise of old tradition and new conviction in Tudor times in these words: "The object had been so to frame the Constitution of the Church of England that disloyalty alone should exclude any English subject from its communion who could in any true sense be called a Christian; so to frame its formulas that they might be patient of a Catholic or Protestant interpretation according to this or that sect of the people; that the Church should teach a uniform doctrine in essentials as the word was understood by the latitudinarians of the age, while in non-essentials it should contain ambiguous phrases resembling the many watchwords which divided the world, and thus enable Catholic, Lutheran, Calvinist, Wesleyan, each to insist that the Church of England was theirs."

As a rough and ready description of the final issue of a long conflict of contending theories Mr. Froude's picture may pass. But it is not historically accurate or complete. For what history really teaches us is that the comprehensive character of the Church of England is the result of compromise and circumstance, not the product of logical design or formulated plan.

During the last fifty years, concurrently on the one hand with the rise of the Tractarian party and the great revival of religious interest in England, and on the other with the general increase of the spirit of liberty and acceptance of democratic principles, there has naturally arisen much collision of opinion between the various schools of thought in the Church, and, as a result of the practical abeyance of any direct ecclesiastical legislative power, and the necessary interpretation, therefore, of old statutes by the Judicial Committee of Privy Council, a tendency to govern the Church solely by what may be called case-made law. The modern Churchman, in fact, is feeling more acutely than at any period since the Reformation the need of a proper code of Church law, by which at least the limits of liberty in doctrine and ritual, as between the three schools of thought within the Church, may have authoritative definition. The strong fermented wine of the nineteenth century can no longer be held in the bottles of the sixteenth.

What, then, is a reasonable attitude for an English Churchman, in face of the practical problem of the constitutional reform of the Church? It will obviously vary with his membership of one or other of the Church parties.

For myself, as a Broad Churchman, I naturally start by asking myself this question:

How is it possible to place the comprehensiveness of the Church of England on a logical basis to-day?

I am obliged to confess that logic can be attained in only one of two ways. In theory the State and Church should have grown together. In practice the State has outgrown the Church, and left it, as it were, centuries behind. Since the passing of the Act of Uniformity, the development of the Church harmoniously with that of the State has been checked, and few attempts have been made to insure by legislative measures that the Church should become as comprehensive in reality as she still no doubt is potentially. The anomaly, then, can be removed only in one of two ways—either (1) by Parliament accepting unreservedly the principle of comprehension, and, by a series of legislative measures, undertaking such a radical reform of the Established Church system as shall bring the ecclesiastical State on a level with the civil, or (2) by the transference of legislative and administrative power from Parliament to a new governing body constituted in such a

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manner as fairly to represent the laity and the clergy of the Church.

Space forbids me to enter now into any of the difficult practical questions which the acceptance of either of these alternatives inevitably raises. I must be satisfied with having stated the logical bearing of the problem as it faces English statesmen to-day. I can only conclude with the aspiration that, as the English Church is older than the English monarchy, older than the English nation, older than English law or English literature, so that ever-sustaining power not of earth, the assured continual presence of her Lord, which through ages of vicissitude many and various, through triumph and defeat, through seasons of error and sloth and incapacity and degradation, as well as through seasons of high enterprise and deep spirituality and energetic zeal, has preserved her historic continuity, and through a thousand years of national history has enabled her to be so noble an organ of civilization, may yet provide her with a form of polity in which to enshrine the divine wisdom of her inherited experience and the divine strength of her comprehensive communion.

"Grave mother of majestic works,
From her isle altar gazing down, . . .
Her open eyes discern the truth;
The wisdom of a thousand years
Is in them. May perpetual youth
Keep dry their light from tears,
That her fair form may stand and shine,
Make bright our days and light our dreams,
Turning to scorn, with lips divine,
The falsehood of extremes."

The Forgotten White Woman of the South

By D. F. St. Clair

THE aristocracy begotten of slavery in the South has died a slow, hard death so far as her sons were concerned, and slower and harder as regards her daughters. There has long lived there what Mr. Walter H. Page and men of his advancement have spoken of as "the forgotten man." This forgotten man's skin is white, and his name and blood are the purest Anglo-Saxon, but his father was without the title or prestige or wealth that gave a young man a sort of passport through a university or college. If one will take up a catalogue of such institutions of, say, twenty-five years ago, he will find that the fathers of nearly all the young men in attendance were Majors, Colonels, and Honorable so-and-sos. This was as true of the State universities and schools supported by public taxation as of any other. "What!" exclaimed a Massachusetts schoolmaster who had gone to Charleston to teach in 1880; "has this country no privates left!" The school catalogues certainly did not show many of them at that time. But since then the sons and grandsons of the men who stood in the ranks at Bull Run and Gettysburg have managed to get into the colleges and universities of the South in immense numbers. Many of them are sawing wood, sweeping houses, washing dishes, blacking shoes, mowing lawns, and, in fact, doing almost everything imaginable about a college or university to stay there. These students are in such large majorities in some of the State universities that they have created a sort of work and drudgery aristocracy, and a young graduate takes great pride in making a horny-handed exhibition of himself at Commencement. Think of a young fellow who waits upon you at your dinner-table snubbing you on the campus because you had failed in your class!—and there was such an instance at the University of North Carolina. Witness your cook or bootblack helping you through Plato's Republic or Dalton's theory of the scale of the chemical elements! To all appearances you see again the young Greek slave instructing his master. This bottom rail placed on top is to be observed to a greater or less extent in all the great male educational centers of the South. The South no longer has her dumb and forgotten white man, as a class.

But what of his sister? At last she, too, is being dragged out of the maw of oblivion; and the story is one of the most heroic, most tragic, and most humanly interesting in the history of education—heroic for what has been done, tragic for what has not been done, and most humanly

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interesting as it touches more of human nature and feeling in the South than any other story could.

The South's forgotten white woman has, of course, been more profoundly forgotten than ever her brother was. The family, the State, and the Church thought of him first, as they have always thought of man first elsewhere. And, between brother and sister, the boy was packed off to school in the fall, and the girl left to pick cotton, water horses, plow, if necessary, and go to mill; or, if not this work of a man, to stay at home and nurse her ignorance and add to her years, to grow in physique for some equally ignorant man's wife.

I once asked a classmate what was the saddest incident in his life. He said, without waiting to search his memory: "The marriage of my sister. When I left her for this university, she was one of those extremely beautiful, ignorant country girls. There were but three bags of cotton, enough to send only one of us, and, of course, it was to be me. Had it been she, her honor would have been saved to herself and to her family." And that is an example of the extreme tragic side of the South's forgotten woman. In many of the lower middle-class but respectable homes in Dixie the forgotten daughter has returned as a specter to sadden the memory.

The forgotten woman is, of course, not confined to the South, but there she has existed out of all proportion on account of her extremely dependent condition, and the indifference to the education of those who were not able to educate themselves. When the family conceded her an education, there were only a few private enterprises and the Church grudgingly to carry out the wish. These institutions, on high-sounding curricula, high-priced, scanty board, and an aristocratic atmosphere, bred a woman without red blood, without democracy, and without new brain-cells, and she served to prolong social caste in the South, and to cause the State to continue to forget its obligations to the mothers of men. I do not indict all these institutions, for many of them did good work, and are still doing it; but it is at such an expense that the masses of the South's women could not avail themselves of the opportunities.

Not until some seven years ago was the first State college for women opened in the South. This is known as the State Normal and Industrial College, located at Greensboro', N. C., and has had its genesis and remarkable success in the mind of one young man, Dr. Charles D. McIver. Young Mr. McIver had been educated at the University of North Carolina, and, like many another lad in the South, began to teach to pay back his father the money he had spent upon him, so that the other children of the family could be sent to college. Mr. McIver had a young sister, and while at home on vacation, the subject of her education was brought up for discussion in the family. He was a practical, far-seeing young fellow even at that time. He saw that his sister's education would cost about three times as much as his own had cost, and then it would not make her an efficient, self-reliant woman. What the State was doing for its sons in higher education, and its total neglect of its daughters, threatened to come home to his pockets in this particular instance. It set him to thinking how to persuade the commonwealth of North Carolina to remember its daughters. With this idea he began a campaign among his fellow-teachers, and he also went out among the common people on a tour of stumping the State. He went forth among one of the most provincial, simple-hearted, conservative Anglo-Saxon communities in the world, as a common-sense, unsentimental, dollars-and-cents sort of knight errant. "How can a great man be born of an ignorant mother?" he thundered. He then showed in cotton-bales and mules that an educated woman could earn back, with double compound interest, the money spent for her education. He had all the dash and enthusiasm of a Richard Cœur de Lion, and a stock of native jokes and anecdotes almost equal to that of the late Senator Vance, the greatest of North Carolinians.

As an illustration of Dr. McIver's methods of campaigning, I give here one of his homely anecdotes. It smells of the very soil of the South. He was arguing to the people that they should convert their mules, oxen, and old red hills into brains. It would pay them. And then he said:

"A neighbor of mine, a large farmer, was constantly missing his chickens from

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the hen-roost. After much pains he finally caught the thief red-handed, who was none other than Horace, one of his most valuable slaves. The master, in an angry mood, confronted his servant: 'I shall thrash you to an inch of your life for stealing my fine poultry. I cannot afford such thefts.' 'But,' said Horace, whose logic did not desert him in this emergency, 'marster, you forgits. You got less chicken, dat's so; but you got mo' nigger, sho'!'"

Dr. McIver carried the people of the State with him, and got a good round appropriation from the State Legislature to build his institution at Greensboro', N. C., and it has served as a pioneer for similar institutions in Alabama, Texas, and other Southern States, although in many of its features it is unlike any other woman's college in America, or the world perhaps. Its primary aim is to give a first-class college and university education to any respectable white girl in the State who wants it. This is as yet a physical impossibility, for it would seem that all such women in the State are now clamoring to enter its doors. Out of the ninety-seven counties ninety-six are represented by girls receiving free tuition, for which they are required to teach two years after leaving college. The institution closed with four hundred, and would open this fall with a thousand if they could be received.

The letters of hundreds of girls pleading to be admitted and given something to do whereby they can earn their own tuition and board make one of the most pathetic pages in woman's education. They form one continuous wail coming from the South's forgotten daughters. "Oh, if you could only give me anything to do!—to wash dishes, scour the floor, or iron shirts—it would save me from a life of ignorance, poverty, and misery." And, what is most pathetic, many such letters are written by girls with the bluest blood in their veins, who were born in the lap of luxury.

But Dr. McIver is not only a man of great enthusiasm and executive ability, but he possesses an immense capital of resource and invention. He is constantly adding new features of self-support for the students at this institution. At the beginning of the new year it will be practicable for nearly a hundred indigent girls to support themselves while pursuing their studies. Twenty such students will be engaged in cooking and waiting on the dining-tables. This feature of self-support has been in existence at this institution for several years, and, instead of creating caste among the students, has resulted in a magnificent leveling process, girls performing such duties being actually petted and made much of by their more wealthy companions.

Twenty more girls will go to work in a large steam laundry attached to the college. One brave, heroic girl of an aristocratic Southern family, who never knew what it was to do manual labor, came to Greensboro' and asked Dr. McIver to give her something to do to earn an education and culture worthy of her family and traditions. She would do anything. Yes, the little fragile slip of a creature bearded him with a pluck and determination that many of her poor sisters in Dixie have had to cultivate since the days of their great calamity. The big-hearted President looked upon her, half in joy and half in sorrow, almost fearing to tell her the only thing he knew. "Well," said he, "can you go down to the big city laundry and learn how they steam the dirt out of shirts and iron them?" "Yes," she replied, with a smile on her face; and in two days she had learned the whole process, and with her fair corps is now ready to wash and darn the college clothes.

Another line of work which is being organized, and which will give support to a score more of girl students, is the dairy farm. This college is most fortunate in having attached to it some one hundred and sixty acres of fine farming land. This has been stocked with a piggery and some fifty head of choice Jersey cows, which are to be milked by the college girls. Twenty college dairy-maids, with the genuine dairy-maid's cap and milk-pail, will add at least picturesqueness to this most democratic of colleges for women. The dairy will be not only self-sustaining, but it will bring money to the institution from the butter these young ladies will make. This butter has the college stamp on it, and already the demand for it outside of the college is greater than the supply can be.

Dr. McIver is, of course, busily engaged in working out other commendable self-supporting schemes at this college for

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these thousands of forgotten young women. Dressmaking is yet to be added, and others are in embryo. In every instance a girl not only supports herself but greatly profits the institution through her work. The difficulty is to get money from the State's politicians to inaugurate such schemes and to make room for the great number of women who want to come.

That is the rub, and it may well be said that this problem of the South's forgotten white women, only just begun to be solved, is the South's most acute and momentous question. It lies at the bottom of the fearful illiteracy that has damned the poor whites in such States as North Carolina, South Carolina, and Tennessee. In North Carolina, at this moment, this fearful illiteracy threatens the highest morals and justice of the State. There is pending in this State a constitutional amendment to deprive illiterate negroes of the franchise and to secure it to illiterate whites, on the ground that their forebears enjoyed it before the negroes were set free. This is not only a discrimination against the negro which it is not my purpose here to discuss, but is, in the long run, a great injustice to the forgotten white men and women, in that it encourages their deep-grained illiteracy. But the only way permanently to eradicate this curse of illiteracy is to strike at it directly through the forgotten woman, as Dr. McIver is so effectively doing. His work is now giving to his State and section a democratic womanhood with more culture and self-reliance than the South's aristocratic womanhood ever possessed. He is giving to the South a woman who may not be quite so beautiful and charming as her aristocratic antebellum sister was, but is a deal better equipped to meet and master the civilization that cold-blooded, practical Northern men have in the past generation developed in this Republic.

A very large percentage of American women are obliged to the State to teach for at least two years; and the high standard of this college, ranking it with the very best male colleges of that section, sends out annually into the State public-school teachers who will soon succeed in destroying the dense illiteracy of the forgotten whites. When that shall have been accomplished, there will no longer be a negro problem in such States as North Carolina; for it is the illiteracy of the whites that has made the illiteracy and ignorance of the negro a terror. Educate the whites and only in the black belt does the negro remain a great menace.

Sine Die

By Marian Alden

As far as earth is from the sky,
So Love is high.
Where Alpine lakes their vigils keep
Is Love more deep.

In Nature there no boundaries are
That tell how far Love goes;
Love's measure, as each countless star,
God knows.

—

One only thing we know: Love comes to stay;
Though God's to give, it is not even His
To take away.

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A Book of the Heart[1]

THE connection between fishing and literature is perhaps not obvious at the first glance, but a little reflection in a sympathetic mood makes one aware of natural affiliations between the two arts. It is true, many writers of note have never made a cast; one would know by intuition that Macaulay would not care for fishing; one might hazard the guess, on the other hand, that Arthur Clough would find delight in the chances of the craft. It is also true that good Izaak Walton has many disciples who care more for luck than for meditation, and who practice the art for sensuous pleasure rather than for spiritual advantage.

One has but to consider the conditions which generally attend the fisherman, however, to perceive how easily he may combine the love of letters with his occupation, and how richly the gentle craft may minister to the more enduring if less exacting art of writing. The fisherman has, in the first place, a day of leisure; he needs only health in addition to compass the conditions with which Emerson declared he would make the pomp of emperors ridiculous; and he is in the way of health whenever he makes a cast. He has, further, the most intimate contact with nature; and he has solitude and silence. There is, finally, in his very preoccupation with the business in hand, an opening of the imagination of which nature is sure to make use. The quiet fisherman, who watches the end of his line but is sub-consciously aware of the rushing stream, the overhanging branches, the shadow of the rock on the pool, the distant trill of the thrush, is in the very mood which carried the beauty and mystery of Winander into the heart of Wordsworth's boy. If the writer went a-fishing for the sake of literature, he would probably come back with an empty basket and an empty imagination; nature insists upon absolute frankness as the first condition of intimacy; but if the poet cares more for his luck, for the time being, than for his verse, and would rather land a doughty trout than write an epic, nature generally provides liberally both for his basket and his brain.

Dr. van Dyke was born a fisherman, and was fortunate enough to have in addition that thorough education without which native piscatorial gifts are hollow mockeries. He loves the craft for its own sake, and, when the spell is on him, is capable of that sublime indifference to nature and to man which is the final evidence that one man is born to fish as certainly as other men are born to plan battles or carve statues. The kind of insanity which falls at times on the fisherman is really a possession by the Muses, and akin to the madness of which great works of art are born. This is simply saying that Dr. van Dyke fishes for the sake of fishing and not for the sake of art.

He happens, however, to have certain qualities of spirit which are stimulated and enriched by what may be called the accidents of fishing: the landscape, the brooding silence of the woods, the shadows with which the forest beleaguers the camp fire, the mute companionship of the stars when one is alone with them, and all the range of human fate and fortune as it comes out in fellowship with guides, *habitants*, and dwellers in remote places. To such a man fishing is both romance and poetry, and Dr. van Dyke has brought from the brooks and the woods a fresh and genuine note into our literature—a note in which one hears the fall of water, the stir of leaves, and the sound of men moving and speaking. The twelve chapters which make up this book of stories and sketches have a delightful breeziness of spirit and a sincere literary charm. Some of them are obviously of more value than others, but the book, as a whole, comes at a fortunate time, and is a complete justification of Dr. van Dyke's decision to pass from the pastoral office, in which he has already rendered twenty-one years of service, and to enter upon the work of a man of letters and a minister to the vital interests of American university life. This decision has been seriously questioned by many, to whom his pulpit teaching has seemed almost a matter of public necessity. But it is certain that in this case

[1] *Fisherman's Luck and Other Uncertain Things.* By Henry van Dyke. Charles Scribner's Sons, New York.

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the change of field does not mean going out of the ministry, but going more deeply into it.

It may be assumed that Dr. van Dyke will never cease, in the pulpit and out of it, to be a preacher of righteousness; he will simply change the form of his communication; he will say the same things in another language. There is but one authoritative revelation of the will of God with regard to a man's work; that revelation is found in a man's gifts. Whatever a man can do best, that he ought to do; for the one thing which a man can give his fellows is himself, and a man gives himself fully and freely in the language which he speaks, not only with his heart, but with the unconscious concurrence of his whole nature. Dr. van Dyke has had great and worthy success as a preacher from the pulpit; he has discussed questions of religious and moral life with marked ability and with notable helpfulness; but no one can read his verse, his stories, or his sketches without feeling that in these works of his imagination as well as of his hand his true gift is disclosed. Here, certainly, he speaks most freely, deeply, beautifully; with fullest disclosure of his own mind, with happiest good fortune in phrase and form.

This volume cannot be classed with Dr. van Dyke's verse as an expression of his imagination, nor with his stories as a revelation of his dramatic quality and his passion for life and character; but it is full of that free and unpurchasable knowledge of nature which is one of the great resources of the man of letters, and it abounds in those happy turns of speech which constantly deflect the reader from the commonplace and send him joyfully into the region where life takes on the aspects of poetry. In these chapters Dr. van Dyke makes courage, cheerfulness, kindness, and loyalty more credible and winning. The ease, the freshness, and the buoyancy of this volume evidence the presence of the heart in it and make one aware that the writer is using his own individual vernacular—the speech he was born to use.

Work so full of ease, refreshment, and feeling, taken in connection with the group of books to which it belongs, makes it clear that the writer is a true man of letters who preaches with notable vigor rather than a successful preacher who makes delightful excursions into a field which he visits sympathetically but in which he does not live. Dr. van Dyke will never get away from the life which has informed his sermons and which will make him a potent influence for the unity and the sacredness of art and life, but when he gets away from public association with the pulpit there will come a fresh and convincing recognition of qualities and gifts which are likely to carry him far in the field of literature.

How Gordon Died[1]

MR. NEUFELD'S well-printed volume, "A Prisoner of the Khalifa," is important, most of all, in its last chapter, and in the last of its six appendices. The previous chapters graphically describe the author's twelve years' captivity at Omdurman. He had been interpreter for the Gordon Relief Expedition. Later, when journeying into Kordofan, he was betrayed by guides into the hands of the dervishes, by whom he was taken prisoner and sent to the Khalifa.

At Omdurman Mr. Neufeld's long captivity began. His narration of his experiences in the Khalifa's former capital, now happily won to civilization, is of extreme interest. As Mr. Neufeld dedicates his work "To Public Opinion," however, that opinion might, and probably will, reply that, while surely appreciating new information concerning life in the Upper Nile Valley, concerning such personages as the Khalifa, Slatin Pasha, and Father Ohrwalder, above all concerning General Gordon, it does not uphold the author's views regarding the advantages of matrimony, as illustrated by his marrying, divorcing, and marrying again in prison, though his first wife was still living in the wide world outside. Mr. Neufeld seems hardly to comprehend the moral wrong thus committed.

A marked value of his book consists in the author's denial of a story of Gordon's

[1] *A Prisoner of the Khalifa.* By Charles Neufeld. G. P. Putnam's Sons, New York. $4.50.

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death, namely, that the hero turned his back upon his assailants, and in his back received a mortal wound. When, in 1887, Mr. Neufeld arrived in Omdurman, there were still many witnesses of Gordon's murder, and the real details were the theme of conversation whenever the name of the great soldier was mentioned. According to Mr. Neufeld's account, Gordon died like the lion-hearted man he was. When he fell, his sword was dripping with the blood of his assailants, for he cut down sixteen with it; his left hand was blackened with the unburned powder from his at least thrice-emptied revolver; his life's blood was already pouring from a spear and pistol-shot wound in his right breast; his boots were slippery with the blood of the crowd of dervishes he shot, and through whom he hacked his way in his heroic attempt to cut a path out and place himself at the head of his troops. With blood pouring, not from his back, but from his breast, he fought his way step by step until a concealed dervish, by a single blow, almost severed the hero's leg. Then, and only then, Gordon fell. He breathed his last as he turned to face his newest assailant, half raised his sword to strike, and fell dead with his face to heaven.

Another value of the book lies in the author's report of native opinion concerning Gordon. Mr. Neufeld says: "Ask any Muslim what is his opinion about Gordon, and he will reply: 'Gordon was not a Christian. He was a true Muslim. No Christian would be so good and just as he was.' During my twelve years among all shades of people I never heard a single word against Gordon."

A third value lies in the information contained in the last of the appendices. In this Mr. Neufeld considers the past, present, and the future of the country in which he endured such a long term of imprisonment. He tells us that at least from the date of its partial conquest by the great Egyptian Viceroy Mohammed Ali to that of the Mahdi, no sheikh and no single tribe ever held general supremacy over the others. The population of the half-conquered provinces was robbed in every conceivable way by tax-collectors, however, whose salaries were rarely paid. These were assisted by companies of irregular soldiers whose salaries were never paid. The result of such tax-collecting was, of course, that the people were driven further and further away from the watercourses, and from the cultivable land. The "sudd," or rank weed-growth, obstructing Nile navigation, accumulated from year to year. There was anarchy over the once partially civilized face of the country and its inhabitants. Arabs, negroids, and blacks were alike the prey of the Turko-Egyptian Government. The times were ripe for the rebellion of the Mahdi when that Mahdi came. It is not surprising that, in his first victory, thousands flocked to their supposed deliverer. The Mahdi was both a political and a religious leader. The latter element was quickly recognized, not only because of the basing of his government on the laws of the Koran, but also because of his supposed personal miracles. These, as Mr. Neufeld acutely points out, were found in his annihilation of successive armies sent against him. Considering the strength in the East of faith in visions—a faith almost as strong as when Pharaoh had his dreams interpreted by Joseph—the Mahdi and his successors cannot altogether be blamed for taking advantage of such credulity. Especially is this so, Mr. Neufeld cleverly adds, if we may contrast it with the credulity in a highly civilized country of the thousands of people flocking to the doors of one who pretended to be the mouthpiece on earth of the Angel Gabriel—surely a more mythical being than either the Prophet Mohammed or the Mahdi.

For nearly a century the inhabitants of the Khalifa's country have been fighting against the establishment of any foreign government. Their experience of Christians has evidently not been of the best, avers Mr. Neufeld—else why the saying concerning Gordon? As to politics, it will require but a little mistake on the part of the Anglo-Egyptians to make thousands again flock to the native ruler's banner; indeed, large numbers are still loyal to him. As to religion, we are warned that some time must elapse before the Muslim will believe that Christianity is anything but what he believes it to be.

The work is informative and first-hand, not second-hand. It should find place alongside Slatin Pasha's and others in the list of authoritative reference-books.

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Books of the Week

This report of current literature is supplemented by careful reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Active Service. By Stephen Crane. Frederick A. Stokes Co., New York. 345 pages. $1.25.
Since Mr. Stephen Crane wrote "The Red Badge of Courage," he has seen the war in Cuba. His new story, however, deals with war in quite another fashion. Its scene is that of the Turko-Grecian war, its hero a New York journalist, its heroine the daughter of a college professor who is taken to Greece to avoid him. The journalist rescues the heroine from between the lines, and wins fame, gratitude, and a bride.

Alaska for Gold, To. By Edward Stratemeyer. Lee & Shepard, Boston. 248 pages. $1.
A thrilling story of the experiences of two boys from Maine to Alaska and the gold fields. The third of the "Bound to Succeed" Series.

Arms and the Woman. By Harold MacGrath. Doubleday & McClure Co., New York. $1.25.

Botanical Laboratory, Contributions from the. University of Pennsylvania, Philadelphia. (Ginn & Co., Boston.) 109 pages.

Boy's Book of Inventions, The. By Ray Stannard Baker. Doubleday & McClure Co., New York. 354 pages. $2.
A graphic, concise, untechnical description of the greatest inventions of the century, their application to the business, commercial, and professional progress of to-day, and their promise for the future—the submarine boat, wireless telegraphy, liquid air, the horseless carriage, the phonograph, modern building methods, and aerial navigation. Each invention is photographed in use, as well as its parts, showing the application of modern scientific discoveries and their application to mechanics. In each chapter the inventor's own explantions are used in the text. The book would be a most valuable contribution to the home and school library.

Cæsar and Pompey in Greece: Selections from Cæsar's Civil War. Book III. By E. H. Atherton. Ginn & Co., Boston. 188 pages. 50c.

California and the Californians. By David Starr Jordan. The Whitaker & Ray Co., San Francisco. 24 pages.

Captain of the Cadets, The. By Mrs. L. T. Thurston. The Pilgrim Press, Boston. 314 pages. $1.25.
The story of the school life of a brave, honorable Scotch-American boy and his schoolmates. An inspiring story for boys of twelve and fourteen.

Carnac Sahib. By Henry Arthur Jones. The Macmillan Co., New York. 142 pages. 75c.

Chats with Young Christians. By Louis Albert Banks. F. M. Barton, Cleveland, O. 92 pages. 40c.

Chronicles of Aunt Minervy Ann, The. By Joel Chandler Harris. Charles Scribner's Sons, New York. 210 pages. $1.50.

Cromwell, Oliver, and His Times. By G. Holden Pike. J. B. Lippincott Co., Philadelphia. 286 pages. $1.50.
A succinct and well-written popular sketch, with some illustrations.

Discussions in Economics and Statistics. By Francis A. Walker. Edited by Davis R. Dewey. Henry Holt & Co., New York. 2 vols. $6.
This book makes accessible for students the miscellaneous work of one of America's greatest political economists. In collecting General Walker's magazine articles and addresses, Dr. Dewey has exercised judgment in the omission of those which merely reported for new audiences the work elsewhere presented, and in condensing others which only in part furnished new material. However, he has performed his critical work with the reverence of a disciple, and reprinted in full all the more important contributions.

Dionysius the Weaver's Heart's Dearest. By Blanche Willis Howard. Charles Scribner's Sons, New York. 375 pages. $1.50.

Dorcas: The Indian Boy. By Genevra Sisson Snedden. D. C. Heath & Co., Boston. 150 pages. 35c.

Evenings with the Sacred Poets. By Frederick Saunders. Thomas Whittaker, New York. 568 pages. $2.

First Steps in International Law. By Sherston Baker. Little, Brown & Co., Boston. 428 pages.
This is more than an introduction to the subject of which it treats, and deserves its title because of the lucidity of its style for the general reader, and not because it fails to take him to the heart of the question discussed.

Fisherman's Luck. By Henry van Dyke. Charles Scribner's Sons, New York. $2. See page 460.

Flower Astronomical Observatory, Results of Observation. By Charles L. Doolittle. University of Pennsylvania, Philadelphia. Vol. I., Part II. (Ginn & Co., Boston.) 91 pages.

For Love's Sweet Sake. Edited by G. Hembert Westley. Lee & Shepard, Boston. 184 pages. $1.50.
A prettily made volume of selections from the love poetry of the world. The editor has traveled far afield, and has brought between the covers of the book the work, not only of the best-known, but of many comparatively obscure, poets. The subject divisions—"Love's Morning," "Love's Noontide," "Love's Evening," and "Love's Night"—suggest that his tastes have been those of sentiment rather than of art. The volume has almost a bridal dress.

Fun and Fighting of the Rough Riders, The. By Tom Hall. Frederick A. Stokes Co., New York. 242 pages. 50c.
The latest of the many sketches and studies of this famous regiment which introduced the most picturesque element into the late war with Spain and created the largest amount of journalistic or semi-literary material. Mr. Tom Hall is a vigorous writer with an instinct for the new side of things, and he has told in a fresh and taking way the story of the organization and services of the Rough Riders; not with any degree of completeness, but from the impressionist's point of view, which is the point of view from which the regiment ought to be studied.

Fundamental Laws of Electrolytic Conduction. Translated and edited by H. M. Goodwin, Ph.D. (Harper's Scientific Memoirs.) Harper & Bros., New York. 98 pages.

From Howard to Nelson: Twelve Sailors. Edited by John Knox Laughton. J. B. Lippincott Co., Philadelphia. 476 pages.
The revelation made to the maritime nations by our Captain Mahan's brilliant works on the "sea power" has borne fruit after its kind in this book. That these critical sketches of the career of twelve great British admirals are for the most part written by their peers in

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rank in the Royal Navy is its amply sufficient introduction both to professional and non-professional circles.

Helpers, The. By Francis Lynde. Houghton, Mifflin & Co. $1.50.
Novels are conveniently classified as romantic and realistic. This admixture of impossible romance and unreal realism defies classification. The scene is said to be laid in Colorado, but Colorado would never recognize the portrait. The action and the characters belong to melodrama; the moral—for the "greeting" which serves as a preface assures us that there is a moral—belongs to the Sunday-school novelette.

Ingratitud por Amor. By Don Guillen de Castro. University of Pennsylvania, Philadelphia. (Ginn & Co., Boston.) 120 pages.

Island, The. By Richard Whiteing. Charles H. Sergel Co., Chicago. 267 pages. $1.25.
Under the guise of a romance, this clever author follows his social theories to their logical conclusion. His style is keen, caustic, and original. His book is a good one, and will do good.

Jamesons, The. By Mary E. Wilkins. Doubleday & McClure Co., New York. 177 pages. 50c.

Jerusalem: The City of Herod and Saladin. By Walter Besant and E. H. Palmer. J. B. Lippincott Co., Philadelphia. 532 pages. $3.
The period from the Crucifixion to the disastrous end of the Crusades fixes the limits chosen by the authors of this work. The chapters treating the Mohammedan side of the history are from no less competent a hand than that of the accomplished scholar who perished in the Egyptian insurrection under Arabi in 1882. The Christian side is admirably sketched by Sir Walter Besant with his usual literary skill.

Khalifa, A Prisoner of the. By Charles Neufeld. G. P. Putnam's Sons, New York. $4. See page 461.

Laurel Leaves. By Robert Wilson. Archibald Constable & Co., Westminster, Eng. 142 pages.

Laws of Gases, The. Translated and edited by Carl Barus. (Harper's Scientific Memoirs.) Harper & Bros., New York. 110 pages. 75c.

Little Novels of Italy. By Maurice Hewlett. The Macmillan Co., New York. $1.50.
Five comparatively short stories dealing with Italian life, sketched with a firm and delicate hand against Italian backgrounds by the author of "The Forest Lovers," and reserved for fuller notice.

Love and Law. By Thomas P. Bailey, Jr. The Whitaker & Ray Co., San Francisco. 23 pages.

Main-Traveled Roads. By Hamlin Garland. The Macmillan Co., New York. $1.50.
A new edition of the best-known volume which has yet come from the hand of Hamlin Garland, and, in the judgment of many of his readers, containing much of his strongest work. Several new stories are added in this edition, which is likely, in its attractive form, to bring Mr. Garland to the notice of a new group of readers.

Man Who Might Have Been, The. By Robert Whitaker. The Whitaker & Ray Co., San Francisco. 21 pages.

Merchant of Venice, The. By William Shakespeare. Edited by Charlotte Whipple Underwood. (Pocket English Classics.) The Macmillan Co., New York. 25c.

Messages of the Later Prophets, The. By Frank Knight Sanders and Charles Foster Kent. Charles Scribner's Sons, New York. 377 pages. $1.25.
This book, the sequel to the "Messages of the Earlier Prophets," published last year, cannot be too strongly commended to all who are interested in the modern method of the historical study of the Bible. By the chronological rearrangement of the various portions of the prophetic writings to correspond with their historical dates the reader is enabled, as in no other way, to discern the progressive widening of revelation. Such rearrangement may be open to revision, but in some sort it must be. Aside from all critical questions that must be held open, this paraphrase of the often obscure language of the prophets into expressive modern English renders an illuminating service. The prefaces, or introductions, accompanying the several sections of the work are of peculiar value. Another edition in larger type would be appreciated by many.

Methods and Materials of Literary Criticism, An Introduction to the. By Charles Mills Gayley and Fred Newton Scott. Ginn & Co., Boston. Vol. I. 12mo. 587 pages. $1.40.

Miranda of the Balcony. By A. E. W. Mason. The Macmillan Co., New York. $1.50.

Miss Carmichael's Conscience. By Baroness von Hutton. J. B. Lippincott Co., Philadelphia. 163 pages. $1.
Why soulless flirts should prove irresistibly attractive to otherwise admirable men is one of the enigmas of life. It is certainly so in the entertainingly vivacious story of "Miss Carmichael's Conscience."

Moral Order of the World, The. By Alexander Balmain Bruce. Charles Scribner's Sons, New York. 416 pages. $2.
The perusal of this volume deepens the sense of loss to the world in the recent death of its well-known author, who completed it just before he passed away. It comprises a series of the Gifford Lectures before Glasgow University, following the already published series on the "Providential Order of the World." It is a critical but sympathetic study of those leaders of thought in India, Persia, Greece, Palestine, and our modern world who have striven to interpret the moral order of the world. Especially interesting is Dr. Bruce's critique of modern optimism, particularly as represented by Browning, and modern dualism, of the agnostic school of Huxley on one hand, and of Ritschl on the other. We must dissent from his distinction between "providential" and "moral" as personal and impersonal terms, a distinction suggested by that superficial connotation of morality which too often lames evangelical thought.

Nonsense Almanack, 1900, The. By Gelett Burgess. Frederick A. Stokes Co., New York. 31 pages. 50c.

Nooks and Corners of Old New York. By Charles Hemstreet. Charles Scribner's Sons, New York. 211 pages. $2.
An attractively illustrated directory of the old city. The author has followed a route for which all pilgrims through the modern city will thank him. The starting-point is the Battery, and the roadways and byways of the old city are visited in their geographical relation.

Our Three Admirals: Farragut, Porter, Dewey. By James E. Homans. James T. White & Co., New York. $1.

Outlines of General History. By Frank Moore Colby. American Book Co., New York. 610 pages.
Within the limits chosen, which do not include the history of the United States, this is a very well executed work, while possessing, so far as we can see, no peculiar excellence distinguishing it above its competitors for adoption by schools.

Philadelphia Negro, The. By W. E. Burghadt Du Bois. University of Pennsylvania, Philadelphia. (Ginn & Co., Boston.) 520 pages.

Plutarch's Lives. Englished by Sir Thomas North. Edited by W. H. D. Rouse. The Macmillan Co., New York. Vol. IX. 50c.

Presbyterian Bulwarks of Liberty and Law. By the Rev. Herrick Johnson, D.D. The Baker & Taylor Co., New York. 31 pages.

Raphael: A Collection of Pictures with Introduction and Interpretation. Edited by Estelle M. Hurll. (The Riverside Art Series.) Houghton, Mifflin & Co., Boston. 92 pages. 75c.
To awaken art-interest in the young there is a large field for just such books as this. It follows a praiseworthy plan. It leaves to one side Raphael's portraits and Madonnas; for its purpose it is necessary to consider the

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Raphael pictures which have some story interest, and, further, the story-meaning of which is easy to read. Hence, the author chooses, among others, such works as "The Miraculous Draught of Fishes" (London), "St. Cecilia" (Bologna), "Socrates and Alcibiades" (Rome), "St. Michael Slaying the Dragon" (Paris). Each picture is well described; then, to induce further study, there is a Raphael bibliography, a chronology, a table of famous contemporaries, but especially valuable in this respect is the list of collateral readings. For instance, on St. Cecilia we are referred to Baring-Gould's "Lives of the Saints," Mrs. Jameson's "Sacred and Legendary Art," Chaucer's "Second Nonnes Tale," and Dryden's "Ode in Honour of Saint Cecilia's Day" in the "Alexander's Feast." At the end of the book there is a pronouncing vocabulary of all proper names.

Roman History, The, of Appian of Alexandria. Translated from the Greek by Horace White. 2 vols. The Macmillan Co., New York. $3.

Professor White's translation of Appian is a credit to American scholarship, and makes a long-desired addition to English literature. The two volumes deal with events of the first importance in the ancient world, the foreign and the civil wars of Rome, and inspire regrets that nearly half of Appian's voluminous history has perished. Writing in the second century about events then long past, he writes uncritically, and seldom rises to the dignity of the Augustan period; but such stories as, for instance, his account of Cæsar's death and funeral ought to be accessible in English. For the benefit of scholars, prolegomena on the MSS. of Appian have been added, and a bibliography. $3.

Roman Life under the Cæsars. By Émile Thomas. G. P. Putnam's Sons, New York. $1.75.

The author has undertaken the difficult task of imparting to the pale relics of an exhumed civilization the tints of life. But he is in love with his subject, and, selecting some general subjects and characters of the imperial past, has set them forth graphically. The baths and games, the new year gifts, the schools and books, moral ideas, art, rural life, and other topics, are thus treated in copious detail. The author's purpose "to write a popular and, if possible, a lifelike book" has been very fairly accomplished.

Rupert, Prince Palatine. By Eva Scott. G. P. Putnam's Sons, New York. $3.

It is strange that Prince Rupert has been the subject of so little biographical research. Besides its own patent, intrinsic merit, therefore, the present volume fills as evident a need, and is therefore doubly welcome. It throws, perhaps, unexpected but certainly valuable sidelights on the history of the English Civil War, and more particularly on those internal dissensions which were one of the causes of the Royalist collapse. New light is also thrown upon the life of the exiled Stuarts.

Salad for the Solitary and the Social. By Frederick Saunders. Thomas Whittaker, New York. 526 pages. $2.

A new and charming edition of "Salad for the Solitary and the Social," by Mr. Frederick Saunders, is accompanied by a new edition, in similar form, of that author's "Evenings with the Sacred Poets."

Sans Famille, Episodes from. By Hector Malot. Edited with Notes and Vocabulary by L. H. B. Spiers. D. C. Heath & Co., Boston. 167 pages. 40c.

Second Law of Thermodynamics, The. Translated and edited by W. F. Magie, Ph.D. (Harper's Scientific Memoirs.) Harper & Bros., New York. 151 pages.

Shakespeare (The Chiswick): Macbeth, Othello, As You Like It, Hamlet. The Macmillan Co., New York. 50c. each.

The Chiswick Shakespeare, of which four volumes have appeared, contain an introduction and notes by John Dennis and illustrations by Byam Shaw. The volumes are a little larger than those in the Temple Shakespeare, but are well made, the type is of good size, and the margins adequate. The edition will be specially valuable for those who like a thoroughly well-made copy of Shakespeare which can be put in the pocket. The volumes will be equally convenient for school use.

Shakespeare, William: A Critical Study. By Georges Brandes. The Macmillan Co., New York. 708 pages. $2.50.

"William Shakespeare," by Georges Brandes, is a new edition in a single substantial volume of one of the most elaborate critical studies of Shakespeare which has appeared: a work of special value because it comes from a foreign source and is an interpretation of Shakespeare by one of the most distinguished European critics. Many students of Shakespeare will not agree with Dr. Brandes, but the breadth of his knowledge, the intelligence of his treatment, and the general interest of his work give this study almost equal importance for the student and the general reader.

Sketches in Egypt. By Charles Dana Gibson. Doubleday & McClure Co., New York. 114 pages. $3.

Social Laws: An Outline of Sociology. By G. Tarde. Translated from the French by Howard C. Warren. The Macmillan Co., New York. $1.25.

A good idea of the substance of M. Tarde's three great works on sociology, "Les Lois d'Imitation," "L'Opposition Universelle," and "La Logique Sociale," may be gained from his own résumé of them, which Professor Warren, of Princeton, now presents in a good English translation. Nor is this a mere résumé; it also shows clearly the internal bond, the common thought, uniting the three larger works. Hence the present volume is naturally divided into three parts, and we consider successively the repetition, the opposition, and the adaptation of phenomena.

Solid Geometry. By G. A. Wentworth. Ginn & Co., Boston. 469 pages. 85c.

Spinozistic Immortality, On. By George Stuart Fullerton. University of Pennsylvania, Philadelphia. (Ginn & Co., Boston.) 154 pages.

Stalky & Co. By Rudyard Kipling. Doubleday & McClure Co., New York. 310 pages. $1.50.

A story of school life in England, reprinted from the pages of "McClure's Magazine," and reserved for fuller notice.

Stepmother, The. By Mrs. Alexander. J. B. Lippincott & Co., Philadelphia. 300 pages. $1.25.

An unpleasant story with a pleasant ending, the result of a good woman's faith in right and truth.

Stories of the Railroad. By John Alexander Hill. Doubleday & McClure Co., New York. 297 pages. $1.50.

Twelve short tales reprinted wholly or in part from "McClure's Magazine," a series of striking experiences or incidents of railway travel told in a direct and effective fashion, unequal in interest, not always sound in taste, but dealing with the kind of material which has the fascination both of romance and of reality.

Studies in European History: Greek and Roman Civilization. By Fred Morrow Fling. Second Edition. J. H. Miller, Lincoln, Neb. 163 pages. 60c.

Tales of the Telegraph. By Jasper Ewing Brady, U.S.A. Doubleday & McClure Co., New York. 272 pages. $1.25.

Resembling somewhat, in selection of topics and the prominence of the adventurous, the "Stories of the Railroad," throwing a good deal of light incidentally on the organization of the telegraphic system, its resources, and its uses, these two volumes may be regarded as studies of temporary conditions in connection with two great industries; somewhat out of focus by reason of the emphasis thrown on the adventurous element, but disclosing first-hand knowledge, and possessed not only of vital interest, but of the interest of great mechanical systems which are interwoven with human conditions in the modern world.

Ten Words, The. By Rev. Charles Caverno. The Pilgrim Press, Boston. 231 pages. $1.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

The editor of a Sunday-school lesson series wrote me as follows: " . . . I am compelled to differ with you relative to the cause of the drifting away from the Sunday-schools in the past few years. While you and some others may regard the story of the Hebrews in the fiery furnace as a myth, the almost unanimous majority still look upon it as a veritable fact—a miracle. It is either that or an absolute fabrication, and I do not believe that it is a falsehood. Those who teach that it is a myth certainly do a great deal toward discrediting the Bible, and, if their teachings should be accepted, would do a great deal toward making a drifting away from the Sunday-schools. Until I believe that it is untrue, I shall have to treat it as has been done in our recent periodicals." In The Outlook of August 19 you say: "Such events as the deliverance of the three Jews from the fire must be regarded as legendary," and September 16 you say: "Such a miracle for so slight a consequence would be like firing a cannon at a fly." Why cannot the people who give us our Sunday-school lessons agree to teach only the great truths of the Bible on which we are all agreed, and not give us such lessons as these, whose effects are disastrous? I am the father of five boys, aged eighteen, seventeen, fifteen, fourteen, and ten. The second, third, and fourth of them are members of our church. The oldest will become a member in October. I have endeavored to teach them the truth, and have read to them the Hon. Andrew D. White's "History of the Warfare of Science with Theology in Christendom." The result speaks for itself. I believe no greater mistake was ever made than is now being made in many Sunday-schools. C. L. H.

We shall have to endure evils until the good people who have come to believe that Satan did not really attend the heavenly assembly as related in Job, and that Joshua did not actually stop the course of the sun and moon, have discovered that the legendary character of some other narratives in the Bible may also be acknowledged without detriment to Christianity. Meantime it behooves the judicious, by inculcating the only sound and tenable view of revelation and inspiration, to prepare children for the inevitable discovery that some things taught in the Sunday-schools as facts on which the reality of a divine revelation is staked are not facts at all—and yet, at the same time, no "falsehood."

I notice in The Outlook of September 16 a query signed "Orthodocius," relating to the divine inspiration of the Bible, how to convince an agnostic friend of that. I would suggest to the author of the above query that before he undertakes to convince any one of a divine revelation he read "Locke on the Human Understanding," Book IV., chapter 18, on Faith and Reason. I do not think it essential that any one should overstep the bounds of pure reason in order to become a true disciple of Jesus Christ, but only by cultivating true kindness, nobleness of character, and by this means to acquire the true relationship to Christ that every true and sincere man ought to have. J. M.

The modern conception of revelation, different from that which prevailed in Locke's time, regards it as proceeding from God within the world, not, as formerly viewed, from God above the world. Consequently revelation is to be thought of as a divine unfolding within man, not as a divine communication descending upon him. Moreover, so far as the progressive revelation of which the Bible is the record is concerned, the fundamental fact is to be held to, that it is a revelation to the moral nature of man, and to his intellectual nature only so far as that is involved in the moral.

In an editorial on the addresses at the International Congregational Council, The Outlook says: "When these younger Englishmen define their terms as they do in conversation, it is discovered that some words, at least, mean one thing in England and another in America." In the light of the above statement, will you be good enough to tell me what Dr. Forsyth means when he says: "Christ is the conscience of the conscience, because he is the redeeming conscience of the Holy God." Does he mean by "conscience" moral standard, or moral consciousness? or what? T. W. H.

This evidently mystical expression is best understood by one familiar with Dr. McLeod Campbell's theory of the Atonement as effected by an adequate repentance, rather than by an adequate punishment—the older view. This adequate repentance the contrite conscience feels its inability to make of itself, in its inadequate conceptions of the deserts of sin and the demands of righteousness. It can only discharge its burden in fellowship with the suffering Christ, as one who knows the heart both of man and God. Through him, as "the conscience of conscience," and sharing the thought of God, the contrite soul that has come to Christ crucified voices its own unutterable confession. For a similar conception of St. Paul, see Romans viii., 26, 27. See also some pages in a pamphlet critique of theories of the Atonement, "The Divine Satisfaction" (T. Whittaker, New York).

September 16, replying to "L.," you give the titles of works helpful in the study of St. Paul. Permit me to add "St. Paul: An Autobiography" (published by Revell Company). It is a little book that gives St. Paul's opinion of himself in narrative form, and an insight into his great purpose, his mission, that I have never before found in any other work. S. B. S.

"The Expositor's Bible" (edited by Dr. W. Robertson Nicoll), to which reference has often been made in this column, has recently been issued in more compact form, its forty-nine volumes being compressed into six octavos of about 800 pages each. (W. B. Ketcham, New York, $20.)

Kindly inform me (1) of the best works on Anthropology for a beginner to study. (2) Also of your estimate of Draper's "Religion and Science" and his "Intellectual Development of Europe." W. A. T.

1. "The Story of the British Race," by John Munro, is a very good introduction to the subject, which may then be pursued more fully as treated by Professor Tylor (D. Appleton & Co., New York, 50 cts.). 2. The fallacy of identifying religion with forms of religious doctrine detracts from the value of Professor Draper's work, which otherwise is of importance, particularly the volume last named.

1. Can you tell me if you know of anything else written on "The Seven Ages of Man" apart from what Dr. Abbott has published? 2. Could you also tell me the best book or books on the Insects and Animals of the Bible? I shall be obliged for this information. T. H. M.

1. We cannot. 2. J. G. Wood's "Bible Animals, a Description of every living Creature mentioned in the Scriptures," new edition (Longmans, Green & Co., New York, $5), is the best work on the subject.

I should be glad to have you suggest (1) a full, scholarly, and impartial history of the French Revolution, and (2) some works expository of the teachings of modern Socialism. L. T. B.

1. No one writes impartially of the French Revolution. Read Taine's "Ancient Régime" and "French Revolution," and then Carlyle's "French Revolution." 2. Ely's "Socialism and Social Reform" is a dispassionate treatment of Socialism, and contains a capital bibliography of the subject.

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FOR THE LITTLE PEOPLE

A Vacation Alphabet

By Edna A. Foster

A is for Arthur with Grandma to stay,
B is for boys that helped in his play.
C is for candy they bought at the store,
D is for dirt on the trousers they wore.
E is for eating the berries they found,
F is for fire they built on the ground.
G is for Grandma who called them in vain,
H is for hiding when down came the rain.
I is for ink to black faces so fine,
J is for joke when they stood up in line.
K is for kites that came down in the trees,
L is for limbs that tore holes in the knees.
M is for milk big glasses to fill.
N is for noises with whistles so shrill.
O is for orchards where red apples grew,
P is for pockets that held not a few.
Q is for quarrels that end in a smile.
R is for running full many a mile.
S is for swimming in water too cold.
T is for toothache too bad to be told.
U is for "used up" at end of each day.
V is for vacation soon passed away.
W is for wishing for school to begin,
"**X**" is the credit mark all hope to win.
Y is for yesterday's mischief and fun,
Z is for zeal in new duties begun.

How They Learned to Play

By Charles Frederick Holder

In a deep cañon of the Sierra Madres lived a certain katydid—a rich green fellow, with resplendent wings and long, slender antennæ. His home was in a big sycamore that grew in the cañon-bed brook—one of the few trees that lost its leaves in the fall, and rested during the warm winter. I was watching the falling of the leaves one day when one of a very bright hue came swirling down, with the wavering, uncertain movement of all leaves, and fell at my feet. As I picked it up it seemed to change into a katydid, and was a perfect imitation of an autumn leaf; even the veining was there, and when spread out it was well devised to deceive the stroller. I carried this sly katydid home, and it was then, perhaps, that I learned how the katydid and others of its kind learned to play. Perhaps I imagined it, but, in any event, at one time the katydids—now among the noisiest talkers of the insect world—were not very communicative.

"How it all came about," said the katydid, "I never really knew; but one morning I sat listening to a blue shrike singing, and as fast as the birds awoke they seemed to reply to it. It suddenly occurred to me that, while katydids have a mouth, they never uttered a sound; so I flew over to a friend who lived in a bay-tree, and asked him, by tapping him with my antennæ, if it had ever occurred to him that we could hear but could not sing. The question so astonished him that he shook himself, making a squeaking sound. Instantly a thought came to me, and I asked him to shake himself again, which he did, making a louder squeak than before. I kept him shaking so long that we were almost caught by a blue jay, and only saved ourselves by pretending that we were leaves. But I had discovered the secret of the squeak. My friend had merely rubbed the inner surface of his hind legs against the outer surface of the front wings, and, as it was rough, it made a grating, squeaking sound.

"After a few trials, I succeeded in doing it myself. It was a very faint sound at first, but I finally made as loud a noise as my friend. In the meantime he had discovered that he could vary the sounds by scraping his hind legs slowly or fast, longer or shorter, and then we tried it together, making so loud a noise that the frogs in the pool stopped croaking and listened. You can imagine that we were delighted, as we never uttered a sound with our lips or mouths before. We determined to keep it secret for a while, and for days flew up into the mountains to practice, until we could make a series of resonant and, to us, beautiful sounds; then we decided to astonish our friends. I shall never forget it. It was a beautiful day, and, as the sun rose, the blue jays began to sing. A few

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moments later we began; first, a zeee-zeee! then, quick, ze-ze-ze! then we both joined in a loud burst of melody, which we kept up until I was out of breath sawing.

"The blue jays, shrikes, doves, and frogs all stopped to listen, and the only sound was the gurgle of the brook as it swirled around the pebbles. You may be sure that there was the greatest curiosity to find out who made the new sound. The birds flocked to our tree, and the big gray squirrels sat a few feet away and cocked their heads and listened; but we looked so much like the leaves when we were not sawing that they did not detect us.

"One morning we flew down for a visit to our friends below the falls, who were much astonished that we could talk and sing with our legs and wings. We had easily formed a language by which we understood each other even across the cañon. Our friends soon discovered that they also could saw out sounds, and before many days the cañon rang with the melody of our zeee-ing. The katydids of the mesa, who lived among the orange groves, heard of it and came to the cañon to learn, and we became very famous. Finally a black cricket came to our tree, and in the antennæ language said to us that at times he had made squeaks, and he believed that he could learn to talk with sounds. We made him saw and work his wings and legs for several days, until he was so tired that he was ready to give up, when suddenly he uttered a shrill sound, and we found that by elevating the fore wings and rubbing them against the hinder ones a sharp chirping was the result.

"The crickets told the grasshoppers, who also made us a visit, and we discovered that on their thighs there was a ridge of very fine teeth, made almost purposely for rasping, and when this was rubbed against the wing a loud noise was produced. Our fame now was heralded far and near, and we decided to go on a tour through the country giving concerts and introducing the new language. We had crickets, katydids, and grasshoppers who could now saw together in unison, and a locust who had been surprised to find that he possessed a drum, formed by the base of his wing, by which he could utter strange sounds.

"Our band kept increasing and was a great success, and we traveled all over the land. Sometimes the crickets crept into the houses as we passed at night, and came out on the hearths to sing; and on hot days the locusts would serenade the farmers, making such a noise at times that it filled the air. And so we went on, telling the wonderful story, until all the crickets, katydids, locusts, and grasshoppers of the country were sawing away on their various instruments, adding very much to the happiness and brightness of the world."

Another Lamb, Not Mary's

The long stretch of country road was growing dark under the trees, while the meadows were still bright with daylight. The brook danced merrily over the stones, here and there making silver ripples, while its song was more musical than at any other time of the day.

From away down the road where the shadows were deepest, there came a protesting B-a-a that was startling in the stillness. Then a sweet voice seemed to be urging, when B-a-a came loud and clear through the air, but this time it was consenting, and with it came the sound of pattering feet. A snow-white lamb and a dear little girl in a pink dress came out from the shadow of the trees on the little wooden bridge. The lamb had on a collar, and was capering and bounding at the end of a rope.

"Is this Mary and her little lamb?" I asked.

"Yes," answered the little girl.

"But I did not know that Mary's lamb had to be led; I thought he followed," I responded.

"This is after he went to school," was the smiling retort, and the brown eyes of the little girl laughed as her lips smiled.

The lamb looked from one to the other as if, this conversation being so personal, he felt justified in giving strict attention.

The lamb was led down the low bank to the water, where he drank obediently, as though he had learned that resistance was useless. He tossed his head, throwing the water over his back.

The little mistress ran up the bank, the lamb following this time.

When on the road again, she scampered gayly into the shadow, calling over her shoulder:

"My name is Edna; the lamb's is Judy." And, laughing gayly, Edna disappeared with Judy into the shadow.

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THE GRAM-O-PHONE ON AN 8,000 MILE TRIP

By JUSTIN McCARTHY, Jr.

WHEN the "Special Eagle train" drew out of the Erie Railroad depot in Jersey City, to begin its now famous trip around the country, there were not a few passengers who looked with undisguised displeasure at an innocent-looking box labeled "Talking Machine." Those passengers looked upon the talking machine as an intruder, a disturber, and something that had no place outside of a West Brighton pavilion, and the amusement manager, whose duty it was to see that not one moment of that trip palled, grew faint at heart and sick when his right bower was thus sniffed at and scorned. But the "Talking Machine" won a great victory for itself, and in numerous towns touched on the great 8,000-mile trip its fame is doubtless still secure.

It was in Denver the Gram-o-phone first demonstrated its powers to amuse under discouraging circumstances. The train had been cut in two because of the lack of accommodating space in the depot. Engines were hissing, tooting, shrieking, ringing bells, and raising a commotion generally on every side. The usually smiling passengers were cross and disgruntled. Things were going wrong, and the manager and editor had run up against their first real troubles. Suddenly, above all the din, fitting right in among the whistles and making them sound like accompaniments, came the stirring strains of the "Stars and Stripes Forever." The engines tooted in unison, the bells rang in tune, smiles grew on the "Eagle" tourists, sunshine penetrated the clouds, and soon the observation car rang with the merriment of a score of voices joining Sousa's band in the rollicking march. That was the great triumph of the Gram-o-phone.

No other trouble was ever experienced with the tourists, but the Gram-o-phone still made more friends, and its enemies were courteous enough to say that they were sorry they had not been introduced before passing judgment upon it. It was a dark night on the Arizona desert. The train had stopped for water. There did not seem to be a living thing for miles around. Half the tourists had retired, and all was still save the breathing of the great locomotive ahead. No better time could have been had for that dainty little quartette selection, "The Owl and the Pussy Cat." Presently forms drew out of the darkness as the sweet music continued and swelled into the harmony of the four voices. The forms were odd to the travelers and yet seemed familiar. Then a painted face appeared over the rail of the big platform. It was an Indian. His mouth was open and he stared at the man who stood behind the machine. "Many voices," he said, as he pointed at the man. Other Indians, squaws and braves, came into view, until the car was surrounded. They were Navajoes, and wore rapt expressions in addition to their blankets. Not an eye was taken off the man behind the Gram-o-phone. The man took up the black plate, so familiar to Gram-o-phone owners, and placed another one in contact with the cylinder. "America," played on the chimes, rang out. The Indians looked nervous, but grunted with satisfaction. They believed the whole thing was done by the modest man behind the machine. The amusement manager had a great opportunity to become a medicine-man or chief, but declined it.

It was during the long stops at cities and towns in the South, West, and Northwest that the Gram-o-phone was most valuable, however. In Portland "King Cotton," a banjo quartette, brought the population of the town for a block around the station down to the special train, and amazement was always expressed when the source of the music was discovered. The discs were objects of great interest and studied with care by village know-alls. Their strength and peculiar make made this possible without damage.

Then the Gram-o-phone proved itself a blessing to the weary managers in another way. If there is anything a traveling crowd loves to do, it is to sing. Unfortunately, there is not one man out of a hundred who knows more than the first verse of any hymn or song, and the second must be sung to the always available "La! La! La!"—the great standby of chorus singers in similar straits. But the Gram-o-phone saved the situation. It was at once the minister reading the hymn preliminary to congregational singing, and the music-hall chorister who starts the boys going. It roused the natives in twenty States, and helped to make the "Eagle" excursion party one of the most famous tourist parties that ever traveled the country over.

There never was a stop, in wilderness, desert, prairie, or town, that a demand was not made for the Gram-o-phone. Its music was danced to, sung to, listened to. Its waltzes, recitations, songs, hymns, duets, marches, polkas, and parodies, its banjos, chimes, bands, orchestras, piccolos, and flutes, its minstrels, auctioneers, actors, and parades, amused, amazed, enraptured, and bewildered Indians, half-breeds, Mexicans, Spaniards, Wallipis, Moajavis, Wajahoves, and Sioux, and when the tired tourists returned to their famous traveling home, the phone, used as a megaphone, greeted them, just as it startled the workers in the fields as the train rolled by on its great journey.

Over the Erie, the Santa Fe, the Northern Pacific, the Southern Pacific, the Chicago, Milwaukee, and St. Paul, the Pike's Peak Railroad, on side tracks and on the go, the Gram-o-phone and the "Eagle" train were events that will be treasured in the memory of not only our hundred tourists, but thousands of American citizens who heard and saw both, and especially will it be treasured in the minds of the men who managed that train.

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